CHRISTIAN PERSECUTIONS

BEING A

HISTORICAL EXPOSITION

OF THE

Principal Catholic Events

From the Christian Era to the Present Time.

Written from an Unprejudiced Standpoint.

BY

ASA H. CRAIG,

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TO

THE CAUSE OF HUMANITY

AND THE

Overthrow of Intolerance, Bigotry and Ignorance

THIS VOLUME

IS

RESPECTFULLY DEDICATED

BY THE AUTHOR.

The following Authors have been consulted, upon which the historic facts in this volume are based. For these favors I most cheerfully extend my thanks.

Rollins' Ancient History. Two volumes.
Meyers' Ancient History.
Myers' Mediæval and Modern History.
Russell's Modern Europe. Two volumes.
Ridpath's History of the World.
Guizot's History of France.
Parsons' Studies in Church History. Five volumes.
Brueck's History of the Catholic Church. Two volumes.
Deharbe's History of Religion.
Library of Controversy. Four volumes.
Cardinal Gibbons' Faith of Our Fathers.
The Jesuits, by Paul Féval.
Miss Kirkland's History of France.
Martin Luther, by Jacobs.
Encyclopedia Britannica.
Macaulay's History of England.
Alzog's Universal Church History. Three volumes.

A. H. CRAIG.

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PREFACE.

IN presenting this volume to the public the author has but one idea to advance and but one object to attain, and that, to destroy *intolerance*, *bigotry* and *ignorance*.

By Intoleration we mean, not a prohibition of rights and opinions, but the religious inconsistency and prejudice that exists in the political and social life of individuals. It is the intoleration of the mind, the heart, the conscience.

By Bigotry,—that obstinate and unreasoning condition in which an individual views his own belief and opinions, and opposes with narrow-minded intolerance the beliefs of others. It is a hated opposition, without reason or common sense.

By Ignorance,—that pitiable condition which listens to fanaticism, believes assertions, and analyzes nothing. It is the father of intoleration, bigotry, and superstition. It is the foundation of religious persecution, of idolatry, and of heresy. It breeds confusion, oppression, and persecution.

From the first establishment of Christianity to the present day it has been one constant struggle against unbelief, against opposition, and against persecution. In the past there is a wonderful history of the sufferings, the trials, and the steadfastness of those who have been faithful to God, to Christ, and to his Holy Word. To write these histories is beyond the power of man. Hundreds of volumes have been issued and yet we have recorded only a part of the great work of Christianity, and the awful afflictions it has borne. But not once in all those two thousand years has the faith in Christ been lost or broken. While it has apparently met reverses, yet not once was there a defeat. These

reverses were only God's means of purifying the Church, of winnowing the chaff from the wheat, of casting out the dross, the millstones, and all the accumulations of unworthiness.

Before the Reformation it was idolatrous persecution of Christianity. Since that event it has been Christian against Christian, with the Pope and the Church of Rome as the great central figure, against which arose this opposition. The whole force of the Reformation was to crush the power of the Catholic Church and its great head, the Pope. In return, the Church has sought to maintain its supremacy, to extend its influence, and to establish its worship in all the nations of the earth. The warfare between these contending forces has been one of bitter hatred, and a history of deadly persecution.

In this short volume it is impossible to give more than a general exposition of events; but I trust a sufficient explanation is herein given to demonstrate the fact that virtue is not recorded, alone, on one side and persecution on the other, but that the fanatic zeal of all classes of men was just as intolerant, just as unreasonable, and just as unchristian on one side as on the other.

As we read history from an unprejudiced standpoint, we find that were we to recite the events which have transpired since the days of Martin Luther and John Calvin, and place this narrative before a Protestant jury, the members of which had never read history, not one could distinguish those perpetrated by the Catholics from those committed by the Protestants; and should selections be made by this imaginary jury, it is the author's opinion that, as prejudice lies with the jury against the Catholics, they would select the Reform atrocities as instituted by the Church of Rome.

But we must bear in mind that the conditions that existed in those days were far different from those that exist at the present time. Then religion was the great central thought of action. If you were a Protestant it was heresy to be a Catholic, and if you were a Catholic it was heresy to be a Protestant; and as heresy

was a sin against the law, then by law it must be punished. Christians were ignorant of the divine teachings of Christ, who taught love, charity, and obedience. They were raised under the discipline of force, and force must be the means of converting men to the true worship of God. If men failed to observe the law of religion then there must be applied the force of what we now call oppression and persecution, and when it was a bold declaration of heresy we find that it was regarded as a higher crime than treason. Men then looked upon treason as a crime against the State, but heresy as treason against God and his Holy Word, and as God was the greatest of all authority, so must heresy be the greatest of all crimes. If we examine this question under the conditions then existing, we find a standard far different from the standard of to-day.

It is here we make the great mistake in our understanding. We try to believe that, because things existed then, they may exist now, when in reality it is an impossibility. Times change, governments change, educations change, and when we arrive at a new period we must throw off the old coat of the past and assume the new realities of the present. But, my friends, there are some who do not seem to know that we are living in the nineteenth century. They imagine that it is still the reign of John Calvin, Henry VIII, Elizabeth, Oliver Cromwell, William of Orange, or even the Spanish Inquisition! They do not realize that we have outgrown those old feudal tyrannies, and in the smallness of their vision see the future only as it is reflected by the past.

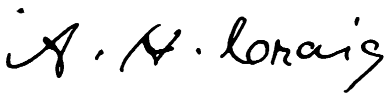
If you analyze the past, do so with all the surroundings that then occurred; and when you analyze the present, do so with what exists now, and not with what belongs to the recollections of a dead and historic past. If you cannot believe as a Catholic, then believe as your own conscience shall dictate, but remember that wherever you go, or whatever you do, your aim should be to drop those old prejudices and those old persecutions.

In this enlightened age we cannot afford to question a man because of his religion, or because of the religion of his ancestors, but to recognize him for his worth to government, to education, to society, and to Christianity. The only difference that exists between our religious denominations, outside of religious belief, is prejudice —not a prejudice that exists by the acts of to-day, but from conditions which existed ages ago. It is a prejudice more in the line of superstition than of any reality. It is a prejudice handed down from parent to child and from preacher to preacher. As the people have been taught to be prejudiced, and appear to ignore present conditions, we feel more like pitying their mental condition rather than censuring what to them seems a reality.

As individuals, we are prone to listen to what we hear or read, rather than ask ourselves: Is this true? Can these things exist? Is this judgment based upon present conditions, or is it based upon what once existed? If we depend wholly upon what fanatics explain, then we remain in the same intolerant condition as they, but if we depend upon what really exists, what we see, what is in accordance with reason, then we outgrow prejudice and inconsistency, and meet all forms of Christianity upon the same level of equal rights and justice.

Again I say, this volume is not written in the interest of any creed, but in the interest of facts as they have existed, and as they exist to-day. It is written to dispel these three enemies of Christianity—Intoleration, Bigotry, and Ignorance, and while I am not a member of any church, and have never received the blessings of baptism, yet I will do all within my power to hasten the day when persecution shall cease, and the grand truths of God will be known to all men. Therefore I will say to my Protestant friends, study these questions from a real desire for knowledge, cast off your prejudices, and be guided by what is in existence to-day. If you do this, when you analyze the foundation of religion, and of faith, you can clasp the hand of your Catholic friend, and see in him, as he sees in you, the desires of a true Christian.

I may not succeed in convincing you that these conditions, as herein described, do actually exist, yet I trust you will not cast this book aside as unworthy a careful study. If I have made a single statement which seems to you as inconsistent, as a fallacy, or as a misstatement, it is my earnest desire that you look to the historic facts concerning it. While I believe the records of history will sustain my position, yet it is your duty to convince yourself, as I have done. I do not ask that you shall become a Catholic, or a Protestant, but that you shall seek the truth, and in seeking, you will not forget the duties of a true Christian.



Mukwonago, Wis.,
December 25, 1898.

CHAPTER I.

MY CONFESSION.

AS I review the pages of this book I cannot understand how I could have conceived the idea of writing this short history of some of the trials and persecutions of the Catholic Church. I know of no reason why this subject should have suggested itself to me. Up to this time I had not discussed it with individuals, as I felt there was a history I did not care to disclose. I frankly admit I carried a prejudice, not from anything I had ever seen, but from the teachings of those who professed to have made it a study. I had never stopped to consider whether bare assertions were facts or not. I had had no inclination to investigate, and while I paid very little attention to the wild expressions of intoleration, yet it unconsciously left an impression that somewhere in the misty past the Catholic Church was not what it ought to have been.

And why should I not feel this impression? I took no Catholic literature; I asked no Catholic advice; and what I learned was from a source calculated to prejudice and not to enlighten me on the facts. The teaching was one-sided in all its details, without contradiction, and as I now find it, without confirmation. It was largely the invention of imagination, and I dare say many of those teachers honestly believed in their own statements. But if they will do as I have done, reject the writings of extremists, they will find a condition and causes different from what they now see.

So I say to my readers and to the world, drop assertions made to foment feeling, or analyze them on the basis of your own investigation. Do not let others assume that they know the history of the past, the present, and the future. Accept the present as you see it, analyze the past as it existed, and you need have no care for the future.

But I will return to the causes which led me to think, to read, and to write: The thought came to me one night when, during one of my wakeful hours, I lay thinking of almost everything conceivable. I thought of life, of death, of immortality, and of God. In these thoughts I asked myself, What is God? What is the Church of Christ? Who are the true teachers of the Bible and of God? Here we have a legion of churches—are they all the true expositors of immortality? When did they come into existence? Are not churches and creeds made by men? What was the Reformation? How did the Reformation affect the Catholic Church? What is the Catholic Church anyway? What is its mission? Is it a church of persecution and of intolerance? What was it in the early years of Christianity? What was it in the Dark Ages? In the sixteenth century? In the days of Napoleon Bonaparte? What is it to-day? These thoughts led me to think of investigation, of reading, and of inquiry.

In the study of history, did I consider the story of the historian infallible? Are not historians liable to err? Is it not a common error of mankind to believe what we read or hear when we are in a condition to become favorably prejudiced? Are we not full of prejudices? Do we not transmit these principles to our children? When we listen to the minister in the

pulpit preaching on Catholic infidelity to mankind, are we not listening to a prejudiced illustration of his thoughts and his story? Did he interpret the causes in the true light of Christianity? Or was it to build up his own faith at the expense of others? Is it a part of his stock in trade, and must he advertise his goods by crying down the goods of his neighbor? Is there any selfish interest in his mode of operation? Is your Catholic neighbor any different from any other neighbor? Is he different in the next town, in the next State? Is he different anywhere on God's earth? If he is proven by companionship as a true friend, an obliging neighbor, and a patriotic citizen, has he not then been misrepresented?

While I know that some of my dearest friends are Catholics, and I know and feel their love and devotion, am I not prejudiced when I think evil of those who are abroad? Is this a just judgment? Have I a right to be prejudiced because of the teachings of others? Am I to be unreasonable and inconsistent when my surroundings prove the opposite? Is history true? Isn't it true that two men, or twenty men, may write history and fail to agree except in the bare fact of an incident? Are not facts and causes two distinct elements in the exposition of history? If history is written by a fanatic, are not his causes based upon fanaticism? If written by a faction, is it not in the interest of that faction? Does it not make a vast difference how we view a subject, how our feelings run in the controversy? If we look through a red glass is not the vision red? If through any other color, or controlled by any faction or prejudice, is not the result exactly in line with the cause of inspiration?

Have I a right to listen to others and not ask myself through what glass is the speaker looking? Then, in summing up all those prejudices, am I not unjust in harboring thoughts of unworthiness? And now, to speak in plain language, are not the Protestant Churches arrayed against the Catholic wholly on the lines of prejudice? And is it not fair for me to suppose that this opposition is due, in some small degree at least, to a stock in trade?

Isn't preaching a profession, and do not all men apply their abilities in the advancement of themselves in their professions? How many ministers look for a call except to better their condition? Is preaching, as now conducted, for humanity or for self?

These are dreadful questions to ask, but is there not some truth in them? Then, as we view this whole line of opposition, of prejudice to the Catholic Church, is it not persecution? Not such persecution as in the days of Nero, or of the sophistry of Voltaire, of Paine, or of Ingersoll, but of that of one form of Christianity against another? In this respect, is not this Church persecuted by all the other Churches?

As these thoughts came to me I resolved to read, not through the eyes of others, but through my own eyes. I purchased books and literature. I called up the history of encyclopedias. I borrowed books, and in my research I resolved to take facts, and, as far as possible, to reject the prejudices of others. I laid aside the most enthused Catholic writers as having their glasses too highly colored. I sought for causes, because I wanted to satisfy myself, to satisfy my own mind, and not the mind of others.

I read Robert G. Ingersoll in order to gather the substance of his teachings. I took ancient history; the history of the Apostles; the Dark Ages; the life of Martin Luther; the history of France; the history of the Huguenots; the history of England; the history of Henry the VIII; the history of the Catholic Church; the life of Pope Leo XIII, and many magazines and papers. Some books I threw away and would not read. They were too full of malignant vituperation to be of any service to me. These books only served to more conclusively impress me with my convictions that I had been looking through colored glasses.

Once I might have believed these assertions, but now I had gone beyond this field of extravagance. I could see the venom, the sting, the old animosity, and the old prejudice. I had no time to read such trash, and I threw them away as not suited to my purpose. They only confirmed my first suspicion of stock in trade; now, however, they were shop-worn, dirty, out of style, and not worth an examination. The world was growing to a more intelligent, more reasonable, and more tolerant condition. The old superstitions, vagaries, and prejudices must bid good-bye to the new lessons of true inspiration, true benevolence, and true Christianity.

We are not what we were centuries ago, or even in the past generation. The days of bodily persecution are over, and soon the days of bigotry will follow the long line of jealousies, misrepresentations and abuse. We are entering a field of intelligence where we are having a broader thought, a grander elevation of faith, and a nobler manhood. The day of establishing new creeds and new isms will now

close, and the grand thought of Reformers will be, not how much can be torn down, but how much can be built up, how much can be united, how we can better work together, and how cement the religious desires of all men.

The evil of the world is united and travels the same broad road to destruction. Sometimes it seems to me as though it was growing stronger and stronger each year, while Christianity has been quarrelling over who shall save the wicked, relieve distress, and preach the true doctrine of repentance. But as years go by there will be a gradual strengthening of the bonds of union in the great cause of Christ and the gospel of truth. It is even whispered now that the Episcopal Church of England is leaning to its old rival, the Church of Rome, and it is not impossible that the powerful Greek Church of Russia may yet return to its first love. And so we may say of every new creed and ism, there is a change of sentiment going on continually. Although almost imperceptible at times, yet it is approaching the time when we are coming nearer and nearer to a perfect union, when the hatred and animosities shall cease, and when the dread suspicion of intolerance shall be no more.

As I now stand I see the Catholic Church as I never saw it before. I see that in all its trials and persecutions it comes out stronger and stronger in its discipline, and stronger in its bond of union.

I read Martin Luther and see that if the Church had adopted his ninety-five theses, then John Calvin, Ulrich Zwingli, and other reformers would have demanded a recognition of their ideas, and there would have been no Church,

only a confusion of individual ideas and individual theology. Had the Church yielded to Henry the VIII, there would have been a compromise in crime, and by its permission of sin it would have gone down in disgrace and ruin. Individuals may err, sin, and fall, but because of this we have no right to condemn others, or to condemn the church that seeks to build them up, to sustain them in their weakness, and to bring them to repentance.

In all the trials which have existed, and all the persecutions that have been hurled against the Catholic Church, not one has struck a fatal blow. While the Church may have staggered in its adversity, yet in the dawn of its recovery, the sun of Christianity has shone brighter, its rays have been purer, and its influence more lasting.

And now, if by these efforts I may be the means of eliminating some of the old prejudices which still cradle their thoughts in the minds of men, then good will result to all.

We ought to be broad enough to throw aside the inconsistencies of to-day and accept the results as they are, and not what may have been told us in ages past. It matters not what may have been the objects and desires of the Churches hundreds of years ago. Those conditions cannot exist at the present. What may have been required then is not required now. The world was not broad then—it was narrow and contracted; but we are now grown beyond the ignorance of petty jealousies, and ought to know and feel that prejudice and bigotry must sooner or later be consigned to the past. With freedom of speech, of press, and of religion, there is no longer an excuse for misrepresentation, intolerance, and persecution.

With this statement of the condition of what has been and what ought to be, and my carefully-arranged narrative of the facts of history drawn upon the basis of honest inquiry, and not from the side of a partisan or fanatic, I most earnestly dedicate this book. May its pages be the means of producing thought, independent of what others may say, or have said. May we all think, and feel, and talk from the standpoint of to-day, and may its influence assist in elevating mankind, uniting the influences of good, and thus advancing the cause of true Christianity.

CHAPTER II.

EARLY HERESIES.

MARTYRDOM is the fiery ordeal through which the power of God in Christianity is gloriously made manifest. It is proof of the wondrous stability of the Church, the undying, the imperishable and immortal faith that is the base of its foundation. It is not the passion of blind fanaticism, or heretical fidelity to imagination, but is the genuine testimony of the glorification of the Christian Church. It is God's testimony to the world that even persecution and death cannot raise a barrier against His Holy Word. It is an evidence of the all-consoling truth that the gates of hell shall never prevail against it.

While the Roman emperors sought to destroy the Christian religion by the sword and persecution, the sophists and philosophers, its enemies, sought by arguments to confute the teachings of Christ, just as the unbelievers of the present day seek to play upon the passions of men and proclaim that religion is the result of imagination, and cannot be, and yet no persecution of fire or sword, no power of sophistry and cunning, could prevail against the everlasting truth.

The literary talents of eminent pagans were employed to prejudice the world against Christianity. They were to testify against the divinity of Christ, against his power of salvation and against the resurrection. They were to represent him as a man incapable of divine power, incapable of

performing miracles and incapable of being the Son of God.

Of the production of these eminent writers, three were so cunningly devised that many were persuaded against the faith, and the spread of Christianity seemed at a standstill, but from the slow power of recovery there arose a more perfect union between God and man. The power of discernment between sophistry and truth grew plainer and plainer until the foundation of the Church was made to endure forever.

The first great work against Christ was by the philosopher Celsus, who, in the year 150, wrote a tirade of malignant abuse, not in the language of base antagonism, but in that of subtle craftiness. He represented as having discovered the foundation of Christ's authority and his power of performing miracles. It was represented as an educational treatise based upon a careful study and analysis of the conditions, and while to Christians it was an exposition of malicious calumnies, yet the frankness of rebutting testimony had more the appearance of truth than a wilful design against our Blessed Savior.

This was, perhaps, the most logical interpretation ever prepared by pagan opposition. It was eloquent in appeal, manly in demonstration and dangerously subtle in its discussion. Christ was represented as a skillful conjurer, a powerful magician, a wily exponent of heresies, and of suspicious origin. He described his manner of travels and teachings as beneath the dignity of a Divinity; He went about with a miserable company of poverty-stricken publicans and fishermen, performing, by the art of witchcraft, fictitious miracles, and finally dying by the hand of the executioner.

He logically demonstrated the impossibility of a Divine being coming from poverty and associating himself with the vilest element of society. He described the followers of Christ as a class of people living upon the excitement of the day, without moral principles, a class of heretics, dregs of society, and proselytes made in the most shameless manner. That Christ worked upon the ignorance and superstitions, and being associated with poverty and wretchedness, his followers must be composed of criminals and vicious people He discussed the absurdity of the declaration that Christ's religion would be known of all nations of the earth, and in God's own time would subdue paganism and establish this new creed.

This author, in his book, "The Word of Truth," asserts that the moral law of Christians is neither holy nor new, consisting of fables and absurdities, opposing every rational principle, and calculated to captivate simple and stupid people. The object of the book was to generate prejudice and destroy conversions, which were rapidly swelling the ranks of the Christians.

While it represented Christ as of suspicious origin, yet it portrayed him as being possessed of a mythical god, who had fallen into disfavor, and now sought to direct his powers of craft and to assist him in the development of startling revelations. From this source his followers were deceived as to his origin, his power and his divine attributes.

And while it seems a sacrilege to associate Christ with the sophistry of pagan invention, yet in the persecution of Christian faith we find the logic of enemies as powerful as

bodily crucifixion. The persecution of Nero destroyed the body, while the logic of Celsus poisoned the mind with the seeds of prejudice, irreverence, and idolatry. While one wrought physical pain, the other destroyed Christian influence, the hope of salvation and the soul of man.

Failing to accomplish the destruction of faith by the logic of argument and absurdities, another writer, Lucian, appears some years later and adopts a new line of defense. He is witty and sarcastic, and where the old calumnies and misrepresentations fail to impress he creates attention by ridicule and witty utterances. He describes the Christians as harmless and good-hearted blockheads, ready to become the victim of every charlatan; that their enthusiasm was due to a simpleness of mind; born without reason and fit subjects for impostors and false demonstration. This frivolous scoffer makes levity of their martyrdom, ascribing the cause to blind fanaticism, but in his recognition of their love for one another he unintentionally contributes to the beautiful testimony of the virtue of Christianity and the abiding faith of its followers. Where argument could not prevail ridicule found lodgment, and Lucian deterred many from embracing Christianity.

The attempt to destroy the teachings of Christ by vindictive and malicious declarations having failed, and the crafty cunning of wit and sarcasm having lost its power, a new plan is presented by the enemies of Christ. They see the nakedness of the religion of mystical gods, therefore it is proposed to reorganize the pagan faith by making it purer and more acceptable to the people, and all the philosophers were

again called to publish a system more in harmony with the advancement of Christianity. It must be something new, pleasant and enticing. The old objections must be stricken out, the number of gods diminished and some form of a Christ instituted to represent more than the Christians' Christ.

Comparison was now the question under discussion, and in this comparison superiority for the pagan was always rendered. As an illustration, we find one character in particular who is set up as a demigod, who was born in a miraculous manner, who passed his youth in holy retirement, preached a sublime doctrine, worked miracles and ended his life in a mysterious manner.

Also, we find the philosopher Pythagoras as idolized and invested with all the attributes of a divine being. He was described as a supernatural hero, who appeared on earth in human form, who prophesied coming events, wrought miracles and founded common justice to all men. Pythagoras was proclaimed greater than Christ, and Christians were exhorted to follow him. It was pointed out that he possessed everything possible with Christ, that he was superior in birth, in the following of men, and in his departure from earth.

Had Christ contained the divinity of Pythagoras he would have saved himself from crucifixion. The one fell a victim of execution; the other, by his own miraculous power, ascended to heaven. Thus failed all the skillful contrivances to deceive the people in the worship of the true God. Their crafty plays upon the imagination and their artful and ingenious testimony of falsehood was of no avail. The Church of God was founded upon the rock of Peter, and all sophistry

of pagan philosophy and all the persecution of Roman tyrants could not prevail against it.

The first system of religion, or rather doctrine, outside of pagan mythology and its reorganization, which seriously threatened the existence of the Church, was the heresy of Gnosis, one of the so-called philosophers in the first ages of Christianity. This self-ordained philosopher evolved a new doctrine which he termed a true philosophical interpretation of the Christian religion. He claimed a deeper wisdom than all the disciples of Christ, and strove to explain the existence of God and his creations, to explain Christ and his mission, to demonstrate the difference between mind and matter, and lastly, to explain the soul and its relation to God.

These were great questions, but in his broad assurances and boldness of declaration he won admiration, then expressions of belief, in his great exposition of infinite knowledge. This Gnostic doctrine combined Oriental theology and Greek philosophy with the doctrine of Christianity. They held that all natures, intelligible, intellectual, and material, are derived from Deity by successive emanations, which they call Eons, or divine spirits. They represent the Supreme Being as Bythos, who stands at the head of all creation in a world of spirits. With him it is either a principle of good or evil. From Bythos emanates the world of spirits, called Eons, who assist in governing the universe. The god, Demiurgus, is the author of the body and Bythos the producer of the soul. As the soul is of divine origin and the body of earthy matter, the uniting of two opposite elements is unnatural, and a union of contradictory elements is the source of evil. The Eon,

Christ, was sent to communicate with the souls of men and inform them of a higher life, and to seek to overcome the evils of body, and be prepared to rise in its line of progression.

Much of this part of the belief is a doctrine of to-day, where the soul is a progressive spirit going on and on in a successive series of improvement until it reaches its future perfection.

According to Gnostics this Eon, Christ, united with the man, Jesus, where he could better communicate with the souls of men and teach them the path to the highest plane of spirit life. They teach that not all Eons are capable of even spirit life, but as they represent all life they remain as a germ in all matter which, under proper conditions, is brought into real existence. As the egg requires heat to produce life, so in all matter the germ of production is ever ready for future existence.

The Gnostics divide men into three classes: The Spiritual, Physical and Material. The Spiritual are those capable of sustaining the greatest knowledge, the Physical pertains alone to faith, and the Material, which, under the present Eon, must fall into space and wait for another creation.

To divide these classes into doctrines of faith, the Spiritual are the real Gnostics, the highest order of worldly spiritual attainment; the Physical is the Catholic, and founded on faith; while the Material is the unprepared Spirit, or Pagan.

They also divide their doctrine into two other divisions—one, the esoteric, or secret; the other, exoteric, or public. These are taken from Pagan mysteries and described somewhat in mythological language. The secret, is the con-

science, the soul speaking to the body, the motive power of the brain, the spirit Eon. The public, is the declaration of the body, the call for life, the mind speaking to matter, the worldly thought.

The Gnostics claim this heresy was taught by Christ and his Apostles, and to sustain their doctrine they destroyed portions of the Holy Bible and rebuilt it to meet their wants. While Gnosticism claims to be the real Christianity, yet it is in utter contradiction to it. It is a positive negation, for its teachings are simply a system of progressions from the germ to the highest plane of spirit life. Besides this, they teach that the highest Eons control the Mind, Reason, Power, Truth, and Life; that they are continually speaking to the souls of men, warning, entreating, consoling and instructing.

Thus we find that the enemies of Christ's Church are continually, even to the present day, devising creeds and isms to defeat the real truth of God. Satan is ever ready to tear down, and even under the cloak of religion, seeks to build up a new church and a new dogma of worship. It is a continual warring upon the real faith of Christ and the martyrdom of the Holy Catholic Church.

From the birth of Christianity to the present time there has been a constant resistance, constant sacrifice, and constant application to faith. Men have laid down their lives to sustain it, and the Church has continually fought to maintain it, and both have been constant martyrs, and will be, from the days of their existence to the end of time.

CHAPTER III.

PERSECUTION.

IN a review of the persecution of the Catholic Church we are indebted to history for the facts concerning it, and, although, in this volume, it is impossible to give a minute description of the long line of persecutions, yet we can give some of the prominent features, leaving the reader to ponder in his mind what must have been the awful situation during the first establishment of the Church, and during many periods of agony in the history of our Christian Era.

Our established period of time dates with the birth of Christ, and is the beginning of the Christian era. Previous to this time religion was divided into two principal classes—the Pagan mythology, and the old Jewish worship. The Jews had been God's chosen people, but in their rejection of Christ a new religion was ordained, a new Church established, and a new doctrine of faith was preached to the people.

Christ came into the world to set an example, to teach repentance, to practice humility, to destroy idolatry, and to bear persecution. He found the world without faith in God, hope in immortality, or charity to mankind. It was a strange combination of intelligence, ignorance, superstition, and barbarism. The people were intelligent in the pursuits of life, but ignorant in the knowledge of Divinity. They were superstitious in all the movements of nature, and brutal and barbaric to those who opposed them.

They regarded Christ as a man, and God as the manifestation of many gods. They worshiped a deity, but believed the spirit of that deity lived in their idols, and was capable of exercising pleasure, wrath, or punishment. They loved their gods with the devotion of blind fanaticism, and when the new light of Christianity blazed forth in the glory of Christ, they were jealous lest they should lose their gods, and the power they supposed watched over them would be removed forever.

It was this fear that first raised their enmity against Christianity, and as they saw its zeal and influence, they sought to crush it out, first by a series of slow persecutions, then by confiscation and pillage, then by fire, death and crucifixion. Those persecutions were most terrible to contemplate. In the confiscation of property they destroyed their churches, deprived them of the liberty of worship, burned the emblems of Christ and his crucifixion, and publicly denounced them as heretics, offenders of the gods, and declared their religion as dangerous to government, dangerous to the people, and should be suppressed.

The weak often yielded to these persecutions and renounced Christ, but the faithful stood firm and unmoved. permitting the confiscation of their homes without murmur or complaint, viewing the destruction of their churches with calmness, and even smiling as they lay down their lives for the cause of Christianity. Beyond these mortal trials came the visions of reward, the triumph of truth, and the establishment of the rock of salvation. Although they could not realize how the hand of God was purifying his church by

winnowing, through affliction and distress, the weak and wavering, yet they felt that the love of faith was a blessing far greater than the pain of persecution.

From our knowledge of to-day we see that these enemies of Christ's Church were but instruments in God's hand to establish a permanent religion, a permanent gospel of Christ's love and devotion, a permanent instrument for receiving God's word, and a permanent faith for the deliverance of man from the pagan world. We now see the necessity of persecution, confiscation, slavery, and even the call to die a martyr's death. It was to convince the world that the faith of Christianity was stronger than all the torments devised by man. It was to establish a true religion and implant Christ's salvation in the hearts of all mankind.

The pagan world was made to feel that in this new Christianity there was something greater and grander than the worship of idols. It was made to see that there was a reality in religion, a reality in the profession of this faith, when men would suffer the pain of persecution, of confiscation, of fire, of mutilation of body, and of death.

These pagans could not understand how Christians could suffer and not forsake the cross of their faith. It was a new order of things to them. While life to this people was the greatest of all desires, and for which they would sacrifice all pleasure, all possessions and all their gods, yet here was an abiding faith against which all the persecutions of hell could not prevail. The martyr's blood was but the cementing of faith eternal. Like Christ, they gave their lives that the foundation of faith and redemption might be established forever.

To do this required God's persecution through the hands of his enemies, that the whole world might see the glories of His Church established by His only begotten Son, and to endure forever. These measures may seem harsh and unnatural, but we know that it is only by trouble and misfortune that we find our real friends, and see the departure of those who smile only when life's success is with us. So, too, is it true in the proof of faith. The love of God in our hearts is manifest when we enter the field of persecution. If it is there it is proved beyond question, and at the same time, if there is a lack of faith, that, too, is an open proof. God weighed His disciples, and in weighing through the persecutions of the body found the dividing line between the weak and the strong.

In persecution, not only were there simple Christians who fell by the wayside, but even priests and bishops renounced their faith and returned to the Pagan gods, and even gave sacrifices to them; but be it to the great glory of the earnestness of early Christianity, few renounced their faith, thus leaving a purified church, without spot or blemish. Like a cleansing fire it cast out the dross, leaving only the rock of endurance. It had cast out the impure elements, which would antagonize the true spirit of Christianity and become dangerous in the examples to be placed before the world.

Upon a small monument over the grave of the author's only sister is inscribed the following epitaph:

Hard at times seem the ways of God,
When He takes to Himself what He has given;
When we lay our idols under the sod,
Leaving naught but a thought of heaven.

Yes, hard at times seem the ways of God when we meet affliction, when our loved ones die, when our supposed friends drop behind us, when we are villified, persecuted with falsehood, and unjustly judged. But in all this persecution, let us remember that, like the radiant light cast by the crucifixion of Christ and his Apostle Peter, and by the establishment of His Church upon the rock of immortality, the faith in God can never fall. Remember that, although we may become martyrs to worldly persecution, yet the everlasting lines of the poet can never die.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshipers."

CHAPTER IV.

RETROSPECT.

FEW, excepting those who have made a study of the origin and progress of the Catholic religion, realize the terrible persecution which the Christians suffered in the early days of the Church. When we contemplate the deep intensity and the wicked determination of the enemies of Christianity to crush it out of existence and destroy the religion of Christ, we can only wonder how one single soul could withstand the awful cruelty, the awful test of faith which the pagan world, without mercy or compassion, forced Christians to bear. Frenzied with madness at their inability to compel them to renounce their Savior, they decreed the direst punishment which blood-thirsty monarchs could invent. Not content with the confiscation of property and imprisonment, these martyrs to Christ's Church were tortured beyond description. No pen can picture the awful cruelties which were imposed upon them. Taken from dark prisons reeking with vilest filth almost to suffocation, with stones for pillows, threatened with starvation, without water to quench their burning thirst, scourged with whips until the body dropped from exhaustion, tortured with fire, with rack, with all the devilish ingenuity which a monarch could devise, and then, in contrast to this wretched and all-consuming pain, offered freedom of life, the sweets of plenty, the promotion of place, the society of equals, and all the favors of life, and beauty,

and indulgence. With woe, misery and death on one side, and apparent happiness and plenty on the other, is it not, indeed, a miracle that one follower of Christ could still be found? Although the Christians suffered the tortures of a thousand deaths, and knew the unspeakable agony they must endure, yet without a word of malice or reproach, without complaint they would turn away from the proffered feast of plenty and face the hideous penalties of persecution, suffering themselves to be devoured by beasts, torn limb from limb by racing horses, burned at the stake by a slow fire and enduring the horrors of a lingering death, to be crucified head downward or racked with the awful devices for torment and pain.

Who can say that this sustaining faith is not a miracle of God? Christ suffered the indignities of persecution and died as an emblem of true faith, as a martyr to the establishment of His Church, and as an example that the eternal fruits of devotion can never die. He set the example of persecution, of humility, of devotion to God's love, and in the bitterness of pain and death, he exemplified the great principle of forbearance. "Father, forgive, they know not what they do." He asked of his followers nothing he would not do himself. He asked them to be faithful even unto the end, to yield not to temptation, but remain an example of Christian faith; that it is not of earth we live, but in the expectation and promise of eternal life.

The idolatrous world was in a desperate condition, and it required desperate measures to redeem it. The influence of the mythical gods had permeated every crack and crevice of the social and moral structure of man. God was an outcast among

the people He had loved. He had once deluged the world that those who loved Him not might be removed from the face of the earth. He had saved His chosen people at various times, and He had promised them a Messiah, but when Christ came they received him not, and to prove to the idolatrous world that Christ was indeed sent by God, that he should establish a new Church, that redemption through the blood of Christ shall be the necessity for future generations, he allowed this persecution to prove to the world that the Christian's faith was stronger than persecution, stronger than life, and stronger than the temptations of Satan.

To punish his enemies without furnishing proof of devotion was to inflict a chastisement without giving the evidence of a better life. He must first establish his Church and in the devotion of its followers prove its divinity, prove its power of endurance, its love to mankind, its forgiveness of evil, and its absolution of sin.

Rome had quenched the fire of truth, and debauchery of mind and body was the ruling passion of her people. They reveled in the vices of corruption, drank the wine of passion, and worshiped the idols of mythical gods. They erected statues to Venus, the god of beauty; to Vulcan, the god of fire; to Æolus, the god of wind; to Juno, the queen of all the gods; to Mars and Neptune, and Minerva and Fortuna. They erected altars to all the gods and burned incense to their glory, and offered sacrifices to appease their wrath. If any disaster overtook them they flew to their gods and offered up petitions of grief. They consulted them in every transaction of life. They bowed before them and supplicated for divine

aid. They were schooled in idolatry, and were lost beyond exhortation. They had no faith beyond the faith that their myriads of gods could control destiny.

Had Christ come in all the pomp and ceremony of a royal king, had he been clothed in purple robes of greatness, the Jews might have received him as the promised Messiah, but to be born in a manger, to come as a lowly child, to be great only in his love for all mankind, was humiliating to their proud spirits. They had pictured him as a being full of the power of vengeance who would destroy their enemies, a leader of conquests, and a king of kings. They had suffered trials and tribulations in the expectation of a strong deliverance, but when Christ appeared as a man without fame or fortune, without the evidence of royal nobility, and without the apparent power of a conquering hero, they rebelled and sought to persecute. They refused his doctrine of faith, of forbearance, and of love. They denied his divinity, and with the pagan world sought to nullify his mission, destroy his teachings, as well as his plan of salvation.

In view of this reception, it became imperative to establish a new church, a new gospel of repentance, and a new foundation from which the teachings of Christ might be proclaimed to the whole world. On this foundation he authorized his disciples to go into the world and preach repentance. Thus was established the Church of Christ. He had no creed but the Word of God. He was sent to preach repentance, to teach compassion, to love thy neighbor as thyself, to bear no vengeance or malice, to teach purity of mind and

body, to bear persecution, and through the fullness of love redeem man from the depths of sin which then prevailed.

It was the commencement of a new life of atonement, and though it was his wish to avoid draining the cup of bitterness, yet as it was his father's will, he would give up his life for the redemption of man. He came in lowly birth to teach the people that in the sight of God no favor attaches to either position or wealth, no inequality exists but such as is caused by the blight of sin, that there are no ties but the ties of faith, no hope but the hope of immortality, and no resurrection but by the power of Christ. He died, but through his death there arose the bright sun of understanding. Its rays fell upon the hearts of ignorance and superstition. The eyes of mankind were opened to the beauties of Christianity. They saw the wonderful exposition of faith, love and devotion. They saw the God of the Universe, in all the glory of his greatness, pleading through Christ, our Redeemer, for the salvation of all men. It was a new revelation of the existence of eternal life. The old theory of Mythology was being exposed by the existence, or presence, of the Son of God. An idolatrous world was for the first time listening to the teachings of repentance, of true worship, of Christianity. It was indeed a revelation—a mysterious future laid open by explanation, by instruction, and by admonition. It was no longer the speculation of philosophy, but the reality of presence, of seeing, and hearing. Christ taught, and his words fell upon the soil of willing hearts, and the thoughts grew and spread as a great tree, sending forth its beauties of expression, its light of redemption, and its glorious salvation.

But it has been a constant battle of persecution from the time Christ came into this life until the present day. At times it has been a persecution by fire and sword, of life and death, and of confiscation and ruin. At others it has been a persecution of liberty, of equal rights, and of despotic oppression. Governments have raised the strong arm of power against it. Catholics have been denied place and preferment. They have been driven from commonwealths, branded as heretics, ostracised from society, and publicly outraged because of their religion. Philosophers of Reason have denied their worship, ridiculed their observances, denounced their institutions as relics of barbarism, their faith as ignorance, and their cross as the fanatic's emblem of misguided hope. All these, and more, has the Catholic Church suffered at the hands of persons of supposed enlightenment.

The Pope has been stripped of his temporal powers. The land of his nativity has been absorbed by the power of the State, and while the head of the Church stands to-day as the greatest diplomat of all Europe or America, yet in the rights of nations the Vatican is shorn of its power to govern, except as it touches the heart, the mind, and the conscience. The Pope is the great exponent of peace, friendship, and good will to all nations. His blessings are spread over all lands, over all nations, and into all hearts. His labors are for the development of Christianity, for the betterment of mankind, and for the advancement of peace, harmony, and prosperity.

CHAPTER V.

THE TYRANT NERO.

IN the establishment of Christianity the people of Rome were not particularly interested. They heard of the declarations of this new worship, but as its followers appeared to be harmless, and in no way dangerous to government, they were not molested, but considered an inoffensive Jewish sect. They even appeared willing to recognize Christ as some form of a divine being.

So far did this sentiment gain ascendency among the people that the Emperor Tiberius, at one time, contemplated placing Christ among the Roman gods, but the crucifixion of our Savior in a remote province of his empire caused him to forget his purpose, and even to forget the nature of Christian teachings.

This condition of toleration was of short duration, for soon the blind fury of an excited and superstitious heathenish population burst forth in the awful scenes of persecution, and continued for the first three hundred years after the birth of Christianity. This persecution became so great that it seemed as though not one follower of Christ could survive the power of tyrants and continue the work designed by God in the conversion of a heathen world.

The commencement of these studied persecutions was under the Emperor Nero in the tenth year of his reign, or about the year of our Lord 64. The first five years of his

reign he ruled with moderation and equity. During this time he was under the influence of the renowned philosopher and moralist Seneca, but becoming flushed with the pride of being the emperor of the great Roman empire, he broke away from the teachings and guidance of his teacher and entered upon a career filled with the most horrible crimes and the most debasing luxuries which could be devised. His crimes were of almost incredible enormity, and his selfish passions were beyond description.

The dagger and the poison were the studied means of revenge, and also of deliberate murder. The use of poison was a regular profession, which was employed by the pagan to remove those who had incurred his hatred, or who possessed wealth which he sought to obtain.

So rapidly grew Nero's evil tendencies that in the year 64, or the tenth year of his government, he determined to gratify his desires by seeing a city burn, and according to historic records he ordered the burning of Rome, which laid in ashes more than one half of that renowned city. It is said that, after ordering this conflagration, he retired to the roof of his palace to enjoy the spectacle and to amuse himself by playing upon his violin and singing the "Sack of Troy," a poem which he had composed for the occasion.

It was soon rumored that Nero had produced the destruction of Rome, and the people were loud in their declared vengeance against this inhuman treatment. They were about to rise in revolt and to demand that Nero should be burned as a just punishment for his awful crime, when he cunningly raised the cry that he had discovered the power of the Chris-

tians. They were in league with the gods of destruction, and had now fulfilled the prophecy of their Lord. He accused them of conspiring to destroy the city, and as proof of this consummation of their prophecies he read to the people that the Christian doctrine taught of the second coming of Christ, and the destruction of the world by fire. As Rome was the center of the world, the power, and the glory of the people, it was but natural that they would strike their first blow at the head, the center, and from this engulf the whole world, destroying all the people except those who followed Christ.

Nero was alarmed at his own deeds of violence. He had aroused his people and now he must circumvent their fury. Flaming announcements were posted everywhere. "The Christians burned Rome." "The Christians must be destroyed." "The Christians have defiled our gods." "The gods must be avenged." Thus he sowed the seeds of suspicion and of vengeance, and transferred the guilt of Nero to the followers of Christ.

These accusations took root and spread with the rapidity of an all-devouring vengeance. The people read these headlines, and they believed the Christians guilty of the destruction of Rome, of the practice of a shameful worship, and the desecration of their gods. They became willing tools in the hands of this treacherous monarch, and they would now scourge, kill, burn, or destroy this hated sect of Christian followers. They believed the doctrine of the world's destruction had begun in the burning of Rome.

Nero had allayed suspicion, and now he must destroy the enemies of Pagan idolatry. The Christians had declared

against their gods, and because of their heresy they must be executed. They saw that the influence of Christ was working in the hearts of their people, and they cried aloud to their gods to sweep them from the face of the earth. Nero was being besieged from every direction to destroy this sect of infidelity, to avenge Rome, and to defend their gods.

He had succeeded in his designs; suspicion was allayed, and now all Pagan Rome looked to the Christians as the source of their misfortunes. The conversions to Christ were daily growing faster and faster, and louder and louder clamored the people against them. It was now the annihilation of Christian worship and not the execution of a supposed justice. God was being glorified and His faith was spreading in every direction. The Pagan gods were being insulted, and the Pagan gods must be preserved.

Under the reign of this greatest of persecutors the Christians were universally assailed, their possessions confiscated, their freedom of worship denied, and their bodies persecuted. Thousands were sacrificed, and yet the faith grew faster and faster. Slaves, citizens, and even the Senate, were secretly recognizing the divinity of Christ. Nero, seeing that Christianity was not awed by his threats of direful vengeance, resolved to make them a spectacle of public exhibition in the arenas where combats between wild beasts and bulls made glad the brutal nature of his people.

He would gladden their hearts with an exhibition never before attempted by man. It should be on a magnificent scale, grand and inspiring. Notices were published and criers sent in every direction announcing that Nero had decided to pub-

licly execute the hated Christians. They were again informed of the evil influences of these followers of Christ. All their misfortunes were but the visitation of wrath from their mythical gods for tolerating even the presence of the Christian people.

They were denounced as blasphemers against their gods; as developing a system of witchcraft by which they could destroy every city on earth; that they hated men, poisoned springs and showered curses on Rome and all the temples in which their gods were honored. Christ was crucified, but he promised when Rome was destroyed by fire, he would come again and give Christians dominion over the world.

People were now aroused in their consternation at such wonderful power. They believed in its possibility. Their superstitions knew no bounds. They could now understand why Rome was destroyed. Away with the traitors, the destroyers of peace, the murderers of children. They secretly meet to practice their shameless ceremonies. They are oath-bound to intrigue against Nero, against our gods, and in their witchcraft they are dangerous and must be executed, otherwise we shall become their victims and their slaves. Arouse, Romans! and crush out this sect of infidelity and purge Rome of its curse.

The people were wild with excitement. Great multitudes gathered to demand an execution of justice. The fiery zeal of paganism grew fiercer and fiercer. To the lions with the Christians! To the lions! was the loud cry of the populace. Flaming announcements of the decision of Nero were posted everywhere. Floats of every description were carried to in-

flame the passions, bands of little children were escorted through the streets crying for justice. The gods were taken from the temples and exhibited to the people. Rome was mad with intoxication; business was suspended; slaves were given a day's freedom; feasts were prepared everywhere, wine was served to everyone, and all the ogres of hell were loosed to push the power of frenzy.

The plans of Nero were fruiting to a thousandfold. All Rome clamored to witness the execution of the Christians. There was no place to meet this wonderful demonstration. It was the largest that the city had ever seen. Build a new amphitheater was the command of Nero. Thousands of workmen were employed and in an incredibly short space of time a vast structure was erected. Its dimensions were beyond the thought of possibility. Its grandeur served to magnify the greatness of Nero. Gods were erected at the entrances to bless the work of Cæsar. Rome should be exalted and its destruction avenged. Persecution was to destroy the last vestige of witchcraft. Heresy would be overthrown and Rome would be free.

The day of execution arrived. The week of revelry had destroyed manhood. The wild mobs grew wilder in excitement. The fever of wine surged in their veins. The mad tumult of uncontrolled fury was raging. To the lions with the Christians, again resounded from a hundred thousand throats. The vast amphitheater was filled to its utmost. The great work of execution was to begin. Lions, tigers, leopards, and wild dogs were caged, ready for the human feast. The shrill notes of the trumpet sounded, and all eyes were turned

to the arena. A side door opened and a thousand Christians entered, each carrying the cross of crucifixion. Although pale in the anticipation of death, yet they stood firm and unmoved. They knelt upon the sands of the arena in silent embrace. They kissed the cross of their faith with feverish passion. They raised their eyes to heaven in mute supplication and awaited their doom.

There was a deep roar of the lions as they bounded into the arena, but not a muscle quivered in the condemned Christians. They were lost in their supplications to God. They had raised themselves above the body and were in communion with Christ. They had weighed the load of persecution, but naught could shake their faith. They chose death to a life of idolatry. The die was cast, and all the pagan world could not prevail.

The lions leaped for their prey. Heads were crushed, limbs torn from the body, entrails scattered over the sands of the arena, and the fumes of blood penetrated to every part of the amphitheater. Out with all the wild beasts, came the order of Nero. The cages of tigers, leopards and wild dogs were loosened, and the mob howled in its delight. Pandemonium in all its hideous realm now reigned supreme. Men, like incarnate devils, raved in mad delirium. The roar of wild beasts added to the crazed and awful scene. Five hundred Christians had now perished. The wild beasts were being sated with blood. The lions crept back to their dens. The tigers had lost their fierceness. The leopards and dogs lay down to rest, and yet hundreds of Christians remained unharmed. The infuriated multitude, not yet satisfied, cried,

Crucify them! Crucify them! The patience of the Christians only increased the anger of the populace. They would die, but they would not repent. They would honor Christ, but they would not honor Cæsar. Cæsar was god, and Cæsar must be worshiped.

Slaves were ordered to dig holes and make crosses. Officers were sent out to arrest the Apostle Peter and other followers. Feasts were again prepared and more wine served to the populace. Holidays were extended. The anticipated enjoyment of seeing the Christians flee like wild rabbits from the lions and tigers was a disappointment. They were robbed of half their anticipated pleasure. Their non-resistance and lack of terror incensed them beyond expression. A madness seized the persecutors. Mobs wrested Christians from the hands of officers and tore them to pieces. Women were dragged by the hair until death came to their rescue. Children were dashed against stones. There was no pity. The rushing, howling mob came bellowing with rage. Their brute natures arose in their insane desire for vengeance.

The prisons were overflowing with thousands. New victims were gathered from every direction and the air seemed filled with blood, crime and madness. It was the outbreak of hell in all its ghastly fierceness, and yet the true Christian remained calm and unmoved. The Romans had never before beheld such stolid indifference. They believed they were possessed of devils and must be exterminated. The safety of the city required it. Cæsar and their gods had demanded it.

The work of building the crosses was finished. That vast arena was a sea of crosses. They were planted as a field

of corn. Every foot of space was used for crucifixion. The work being finished, the multitude was called to witness the execution. Again was that amphitheater filled to overflowing, and again was the populace wild with frenzied joy. The Christians were marched in a body before the seat of Nero, who, in a loud voice, proclaimed himself the Emperor of all Rome, and the divine power of the gods. He asked them to renounce their faith in Christ and return to the religion of the gods. Thou hast seen the vengeance of my people. Thou knowest my power. The lions tore your brethren and drank their blood. I will crucify thee as the Jews crucified your Christ. Choose ye the two paths—life or death.

Behold! My voice shall proclaim thy freedom if you but denounce your faith. Listen! The people want vengeance. They want not one victim, but hundreds, thousands. They are met to see thy crucifixion. They believe you are the enemies of Rome, of Cæsar. They believe you look upon our gods as not gods; that you practice witchcraft, harbor devils, commune with evil spirits, breed disaster, and above all, that you burned Rome. Hear ye, O Christians! Again does Nero stoop to offer you life and happiness. What say you?

A hush fell upon that vast assembly. A tall young man stepped from the throng of Christians, and raising his arm, pointed to heaven, calmly answered: Cæsar, thou hast misjudged us. No man can bring aught against us. Our belief is one of brotherly love, the care for the sick, the lame, the blind, and the friendless. Our lives are one devotion to truth, to God, to Christ. Though you slay us, yet will we not be

avenged. Our mission is one of love, and peace, and good-will to all mankind. Our faith is in the promise of God, that he who endureth to the end shall be saved. The sin you see in us is the faith we have in our blessed Savior. It is founded upon the rock of Peter and the gates of hell shall not prevail against us.

Ye persecute. Why? forsooth, because we are Christians. Ye may throw us to the wild beasts, yet ye cannot break our faith. Ye may crucify us, tear us limb from limb, yet the spirit of Christianity can never die. Rome may thirst for our blood, yet the eternal city shall be saved. Nero shall die, but Christ shall live. We ask not for life; we give it, as Christ gave his, for the salvation of men. The example of our faith will live in the hearts of those who come after us. Each groan in the agony of our death will be answered by a thousand supplications for mercy. We go that Rome may live.

The God of the universe has said that our persecution shall not stay the tide of faith, but that it shall increase a thousandfold. With this assurance we are glad to die; glad to lay down our lives on the same crucifix as He who set the example before us. Oh! Nero, your persecutions are but agencies to spread the truth of God. We bear you no malice, but in the language of Christ we cry: "Father, forgive them; they know not what they do." Rome to-day thirsts for our blood. Rome to-morrow will bend in supplication to the will of God. Blow ye your trumpets; we are ready.

The hush of suspense was broken by, Crucify them! Crucify them!

Nero's face was purple with excitement. He stamped his feet with rage. Never before had men dared to address him thus. His revenge could be only the consummation of his plans. Theirs was a victory in submission. No power could break their faith. Threats, prisons, beasts and crucifixion could not prevail. He was powerless to accomplish more than death. A thousand slaves made haste to execute the order of Nero. Without hesitation they extended their arms for crucifixion. There was no struggle for life, no cry for mercy, no demonstration of terror. With a smile of faith they submitted to the terrible pain and closed their eyes in submission to the will of God.

The crucifixion was a scene of blood without excitement. The satisfaction to the multitude grew less and less until they began to question each other, "What manner of men are these"? "These men cannot be guilty of crime." "They show no malice." "What is their faith"? "What is the secret of their submission"? "What is their power of control, their endurance"? "Is their Christ a Divinity"? Thus had commenced the thought of investigation. The leavening power of crucifixion was at work, and the multitude of Rome was fast leaning to confession.

Nero was being defeated, but he swore that every hated Christian should die. Once more he sought to rid Rome of the Christian faith. They had said they would die for Rome and they shall die. Not a child shall remain to breed this accursed creed. My power shall be obeyed. Is Christ greater than our gods? No! Then down with this witchcraft, and crush out forever the heresy that is dividing Rome.

Nero gave notice that in two weeks he would prepare a great surprise for his people—a new pleasure of such magnitude that the scenes in the amphitheater would be as nothing. He would astonish them with a new spectacle of Christian persecution. The royal gardens would be opened to the grand spectacle. It would be a night exhibition. Great curiosity prevailed among the people. What new thing is it that Cæsar has done? Cæsar is grand and powerful, and Cæsar cannot disappoint.

The gates were opened and down the long garden of beautiful flowers, and shrubs, and trees, and running brooks the crowd surged, and great was their amazement. The entire landscape was dotted with pillars highly decorated with gorgeous flowers, with ivy, myrtle and clinging vines. To these pillars, almost hidden by the wreaths of ivy, were chained the condemned Christians. So great were their numbers that it seemed as though a whole nation was imprisoned. Beneath the outward covering were concealed quantities of pitch and oil and wood.

The people were promised a new spectacle of persecution, but the preparation of these thousands of pillars with human beings produced consternation and astonishment. Hate turned to pity, and pity to fear. There was no cry of death. The multitude were glutted with blood. Rome was now dead to persecution. This last act of Nero was to be the overthrow of pagan strength. Christianity must soon prevail.

Darkness came, and the weird surroundings were broken only by the murmur of Christian prayer. The dread suspicion of an awful woe filled the multitude with fear. The

trumpets sounded, and in the twinkling of an eye each pillar was streaming with fire. Darkness was turned to a living flame. The flowers, the myrtle and the ivy were withered with heat, showing the awful agony of dying Christians.

Nero's gods were now avenged, but his victory was the downfall of pagan Rome. The populace were smitten with remorse, pity and compassion. The attempt to please the people produced a reaction of conscience, and the awful sin committed in the name of law was finding its torment in the remorseful features of the pagan throng as they beheld the blackened faces and the charred bodies of the willing victims of persecution. The veil of truth was rising, and the prophecy of the Apostle Peter, that he would redeem Rome and make it the city of God, was yielding to the triumphs of faith and devotion.

The Christians' faithfulness and devotion to divine love was winning the people from evil to good. While Nero was an enemy of Christ's people, yet in the hands of God his relentless persecutions were the means of pagan overthrow and the firm establishment of the Church of Christ. By persecution he opened the eyes of the blind, and they saw the Christians' faith. They saw that it was stronger than death, and that it would live beyond Nero's power.

Open rebellion threatened to overthrow his power of persecution. The people were murmuring against him, but he kept them in subjection by despotism. It was now, not a persecution of Christians, but a persecution of those who opposed him. Secret conspiracies were formed among the nobles to relieve the State of this monster, but plot after plot

was discovered and again and again "the city was filled with funerals." Even his old teacher Seneca, whom he had loved in the days of his youth, fell a victim to the tyrant's rage.

Nero, becoming alarmed at these plots of the nobility, decided to make a tour of the East, and there plunged deeper and deeper into every shame, sensuality, and crime. He had become the disgrace of the nation, and his wild and uncontrolled passions could no longer be endured. The Senate arose as one man and condemned him to a disgraceful death by scourging, but to avoid which he instructed a slave how to give him a fatal thrust, and thus perished the most terrible and blood-thirsty tyrant that ever lived. His last words were, "What a loss my death will be to art."

The announcement of the death of Nero was the announcement of the victory of Christians over persecution. The thousands who had perished were now glorified by the multitude, who eagerly listened to the teachings of the followers of Christ. Hundreds were being baptised, and the faith was being fruited a thousandfold. The redemption of Rome from Pagan idolatry seemed to be almost accomplished, but alas! the calm which followed was broken by other persecutions which ravished the world for three hundred years. Even the Jews were persecuted, murdered, and crucified. At Jerusalem, in 79, Titus destroyed the Temple, robbed the city, murdered a million of its people, and scattered the remnants of the Jewish nation to all parts of the earth.

Thus have we recorded some of the early trials and persecutions of early Christianity. While we cannot comprehend the magnitude of these awful slaughters, yet we must believe

that no will, or force of individual character, could have withstood the torments and death which these martyred followers of Christ sustained in their faith. To believe that God did not help his suffering children in the agonies they endured, is to believe that there is no reward for those who ever remain faithful. There can be no other explanation than that the Spirit of Christ comforted the heart, consoled them in their afflictions and sustained them in their deaths.

History also informs us that the Apostles, Peter and Paul, received the martyr's crown during this period of persecution, and that Peter, who was regarded as the greatest leader of the Christians, was crucified head downwards.

CHAPTER VI.

EARLY CHRISTIAN MARTYRS.

AFTER the death of Nero the terrible persecution ceased for a short period, but again broke forth in all its wildest terror, and for nearly three hundred years the Church of Christ was almost one constant record of the martyrdom of the followers of the Faith of God. So unrelenting and determined was this pagan conflict, that had Christianity been the work of man, it must have succumbed to the blind fury of its enemies, but as it was the teachings of Christ, through his saints and apostles, and upheld and sustained by the power of God, it but more firmly rooted itself into the real religion of men, and spread with a grander vigor, and a more perfect faith in the undying love for the light and blessings of the sanctified crucifixion.

When we consider that the emperors of Rome were the absolute rulers of the world, that they were armed with the deadly power of extermination, and that Christianity was feeble and in its first existence, how is it possible to account for its growth, and the unflinching readiness of its followers to submit to persecution and death, except that the divine power of God gave them strength and encouragement?

But in all these adversities the Church has been miraculously preserved in this unequal contest. The persecution of Nero came like a terrible storm-cloud, breaking with all the force of malignant fury, and driving its darts of hate

deep into the body, the mind, the very soul of Christian faith. But not once, only, was this tempest of annihilation hurled against the Church of God, but at two, three, and even ten important periods do we record the same awful details of murder and persecution during the first three centuries of its existence, and yet, through these seeming impossibilities, these renewed violences, these repeated scenes of rack, torture, and death, the cause of Christianity grew, its adherents became more passionately faithful, more determined to resist this Pagan infidelity, and more enduring also became their hope of future reward.

The second great persecution was by Domitian, the third by Trajan, the fourth by Hadrian, the fifth by Marcus Aurelius, the sixth by Septimius Severus, the seventh by Maximinus, the eighth by Decius, the ninth by Valerian, and the tenth by Diocletian. In each of these periods the Christians were subjected to every device known to torture and death.

While all emperors did not persecute, yet these ten periods were terrible to contemplate. The heathen populace were superstitious and ignorant, and when their priests declared that their misfortunes were the visitations of wrath from their mythical gods because of the heresy of the Christians, they were willing tools in demanding that Christ's people should be rejected from all office, from all favors, and from all society; that they were without religious rights, fit only to become outcasts, or must be mercilessly exterminated. When once an edict for persecution was published, it always remained the law. Some emperors did not enforce these cruel edicts, but they always remained ready to fan the flame into a conflagration and thus start another awful horror.

For three hundred years the whole Pagan force of the great Roman empire was directed against the suppression of Christianity; three hundred years dyed with the blood of a countless multitude of martyrs; three hundred years of murders, persecutions, and unrelenting desecration against the worship of God; and three hundred years of glorious victory—not a victory of Pagan bloodshed and oppression, but the victory of the Word of God in its sustaining influence to hold and maintain the true light, and to spread its faith through all the countries of earth. These persecutions not only failed to destroy Christianity, but instead, it seemed to increase in intensity, to become more expansive; its votaries praised God with more fervency, and feared less the awful fate decreed by the tyrants for the hated Christian.

Rome, the capital of the heathen world, and the center of all the abominations of idolatry, was more than any other place the great slaughterhouse for the children of Christ. As it was the center of Christianity, so was it the center of persecution. It was here that the great Pagan stream of persecution spread with an angry deluge over the whole earth. It was here that the deadly strife between Paganism and Christianity was waged with its terrible tide of extermination. Rome was mistress of the world, and her idolatrous glory had cemented the entire heathen worships, and now in her pride she would trample beneath her feet the unyielding, the uncomplaining, and the ever-faithful Christian.

The modesty and purity of the Christian life only served to arouse a depraved populace. They were wedded to the corrupting influences of immorality; their lives were pregnant

with actions of a corrupt society, of idolatry, and of dishonor. With these attributes of corruption and sinful degradation, they hated the presence of purity, of simplicity, and the divine truths of immortality.

If Christianity was the true religion of God, then this countless cruel, inhuman, and depraved multitude must be lost in the judgment of the Great Hereafter. Such things could not be. Rome was the power of the earth, and in its might must be the power of infinity. The Roman emperors had decreed against the faith in Christ, and from this decree there could be no appeal, no thought of mistaken authority, and no deviation from its declared purpose.

In the writings of ancient historiographers, who were witnesses of these terrible persecutions of the Christians, we find the same spirit of uncomplaining endurance, the same faith, the same meekness and forgiveness, and the same undying love for God and His Holy Word.

In quoting from these testimonials we find a line of evidence so perfect that no one can doubt that these martyrs even gloried in the cross they were destined to carry in the great unfolding of God's Christianity.

"Who would not admire the constancy of purpose, the perseverance, the divine love of those who, when scourged till their veins were laid open, were enabled by their faith and courage to utter neither sigh nor complaint, whilst the very spectators, full of compassion, sorrowed for them? The fire they endured seemed to them cool, because their soul's eyes were opened to behold both the eternal fire which they thus shunned, and the glory and blessedness in store for those who continued to the end in the faith."

Eusebius, who was an eye witness, says that he saw them "confess the Son of God with joyful courage, heard themselves sentenced to die with smiles, and some to their very last breath sang psalms and hymns of praise."

Other testimony declares that "those who embrace Christianity know what is in store for them, and rejoice more when they are condemned to death than when they are pardoned."

"Thanks be to God! thanks be to God!" was often heard by the holy confessors on hearing their sentence of death.

So great was their desire to prove to the world their love for Christ, that to die for Him and the Church was their highest wish.

"When Pope St. Sixtus was led out to martyrdom, Lawrence, archdeacon of the Roman Church, followed him, weeping and saying: 'Father, whither goest thou without thy son? Holy bishop, whither without thy deacon'? Nothing could console this loving servant of Christ but the assurance given him by the aged pontiff that he, too, should follow within three days, and after yet greater suffering; and with what heroic courage he fought his battle, we all know."

"Whilst Leonidas, father to the young Origen, lay bound in prison for Christ's sake, the boy's desire for a martyr's death became so uncontrollable, that his mother could scarcely hinder him by her entreaties from delivering himself up to the heathen judge. She was even forced to hide his clothes to prevent him from leaving the house."

"With what ardor, too, did St. Ignatius, the aged bishop of Antioch, long for the privilege of martyrdom. His one fear,

when condemned by the Emperor Trajan to be cast to wild beasts in Rome, was lest the fervent prayers of the faithful should obtain his release. 'I beseech you,' he wrote during his journey to the Christians at Rome, 'that you show not an unseasonable good-will towards me. Suffer me to be the food of beasts, for I am the wheat of Christ, and being ground by their teeth, shall be found God's pure bread. Pray to Christ for me, that by these instruments I may become a sacrifice to God. I long earnestly for the beasts that await me. I desire to find them fierce, and would provoke them to devour me quickly, so that that should not befall me which has befallen others, of whom the beasts were afraid, and left them untouched. Forgive me. I know what is for my good; now do I begin to be Christ's disciple. Come fire; come cross; come beasts without number; let my bones be crushed and my whole body rent; let all the torments of the devil be let loose upon me, so that only I become a partaker of Jesus Christ. Better it is for me that I should die for Jesus, than rule over the whole earth.' On reaching Rome, he heard, as a messenger from Heaven, the command given that he should be cast immediately to the beasts. As he had desired, the lions threw themselves with such fury upon him that but a few bones of his body were left remaining."

Christians of every rank, age, and sex were animated with the same heroic purpose. Those whom imperial favor had raised to the highest honors, old men bowed down with years, delicate women and feeble children, all went forth with unflinching joy to deaths the most painful and terrible.

Sebastine was captain of the imperial body-guard, and a favorite of the emperor. Maurice was leader of the Theban

legion. Others, such as Peter, Dorothæus, and Gorgonius, were chamberlains of the emperors, beloved by their masters, residing amid all the luxuries of a court, and loaded with marks of imperial favor. But one and all proved themselves true disciples of Jesus Christ, and amidst every torture remained constant until death to their divine Lord.

Simeon, Bishop of Jerusalem, and a kinsman of our Lord, was one hundred and twenty years of age when he suffered martyrdom by crucifixion. By the same death the aged Theodulus, who had seen his descendants to the third generation, attained the crown of glory.

And how many glorious examples are furnished us by the weaker sex! Over and over again were the words of Lactantius proved true: "Not powerful men only, but children and women, have triumphed in silence over their tortures; even fire itself had no power to make them utter a cry."

Blandina, who won her victory at Lyons, was a virgin so weak and tender by nature, that the faithful feared not a little for her constancy. But from morning to evening she endured every kind of torment. Her executioners, wearied out, were forced to acknowledge themselves vanquished, and marvelled that tortures, each one of which would have seemed sufficient to cause death, should not be able to quell her courage. The words, "I am a Christian" ever gave fresh strength to the blessed martyr. She was at last thrown before a wild bull, who tossed her with his horns, gored her, and trampled her to death.

Agnes, a child of thirteen, crowned her pure and innocent life with a martyr's death. The only daughter of rich and

noble parents, she had early consecrated herself to be the bride of her Savior. To remain true to this heavenly Bridegroom she feared not the revenge of her disappointed suitors. When accused of being a Christian, she boldly avowed her faith, and denounced fearlessly the folly of idolatry. She remained unmoved at the sight of the burning pile and the horrible instruments of torture. She heard her sentence to death with joy, went gladly to the place of execution, and received her deathblow with unflinching courage.

The young Soteris, also a member of a noble Roman family, was beheaded at the same time. To break her resolution the judge had ordered that she should be struck on the face, and she immediately unveiled herself to receive the blows. She endured them calmly and tearlessly, and remained equally steadfast under all the tortures which followed.

Who can read, without wonder, of the high courage of Eulalia, a girl twelve years old, who suffered a glorious martyrdom at Merida, in Spain? Her parents had sent her into the country that she might be safe from the fury of the Emperor Maximian; but she could not withstand the ardent longing which possessed her to suffer and die for Christ. She returned to Merida during the night, went boldly before the judge and proclaimed herself a Christian. Wishing to spare her youth, he tried in vain by gentle means to induce her not to sacrifice herself. Eulalia, to show her contempt for idols, pushed an image from the altar, and trampled it under foot. The executioners fell upon her in anger, tore her sides with iron claws, and burned her wounds with torches. Quietly, without a sigh or tear, she endured her martyrdom, till she bowed her head and died.

These are but a few of the countless numbers who suffered persecution and death in those three hundred years of awful Christian endurance. Victims innumerable fell before the imperial edicts in every corner of the huge Roman empire. Not a place existed in the East or West where Christians were not delivered to their mortal enemies. A war of extermination was waged against them, and the same hideous cruelties were practiced in all parts of the empire. There was no security against the rage either of emperor or populace. Christianity was a plague-spot upon their idolatrous worship and Christians must suffer the penalty of death.

But the last of these great persecutions, that which took place under Diocletian, exceeded all the others in violence and duration. It seemed as though hell itself had come to earth for one final assault. The whole force of Pagan machinery was arrayed against even the name of Christianity. The decree of Diocletian was to destroy, as the fire burns the grass, every form of Christian life, of name, and of worship. So extensive were his plans and so determined was he to crush the spreading of God's Holy Word, that he believed his triumph was already secured, and to celebrate his victory over Christianity he constructed triumphal pillars, and arrogant inscriptions. He erected marble columns to celebrate "the destruction of the name of Christians," and the "universal extirpation of the superstition of Christ," and even struck off medals bearing the inscription, "After the extermination of the Christian name."

His was a raging tempest of fire, sword, and crucifixion. From sunrise to sundown the whole earth was bathed in the

blood of martyrs. It was the pent-up rage of an idolatrous power, seeking to destroy Christianity and to blot out forever the Word of God. Others had failed in their blasphemous efforts, but Diocletian had vowed that this extermination should destroy every root, branch and seed of this accursed creed. The gods had long been desecrated by these heretics of Christ, and now they should be avenged. His sword of destruction was sent into every land, and none were spared from his awful executions.

The old, young, innocent, and strong, fell like leaves in an autumn blast, but the swifter the destruction the faster arose the new converts to Christ. Not only did they fill his whole kingdom, his cities, islands, fortresses, camps, palaces, corporations, senates, and courts of justice, but they spread the light of God among the unknown people of distant and barbarous provinces. They established their Christian influence among the Moors, the Germans, Gauls, Spaniards, Scythians, Sarmatians, Dacians, Armedians, Egyptians, Medes, and the inaccessible tribes of Britain. In every place in which man dwelt the faith in Christ ever grew as a strong tree spreads its branches in a protecting influence against the hellish fury of a Pagan world.

"The signs and wonders wrought by the confessors of Christ, and, above all, the joyful calmness with which they encountered torture and death in their most terrible forms, brought to the heathen the conviction that the God of the Christians could alone be the true God. Not seldom it happened that whilst the most fearful martyrdoms were going on, voices were heard to cry from among the heathen spec-

tators, 'We are Christians also; kill us with them.' Thus the blood of the martyrs was indeed the fruitful seed from which Christians were brought forth in ever-increasing numbers."

To estimate the millions of martyrs who fell during these three hundred years of Pagan butchery is an impossibility. In Rome alone, these ancient historians declare, not less than 2,500,000 suffered death in all the varied forms of persecution. Whole cities of Christians were mowed down with this pestilential fire of idolatrous oppression. But strong as was the arm of despotism, yet stronger still was the blessed light of the Spirit of God as he directed his children, and raised up from the Pagan world new multitudes to proclaim Christianity as the one true religion of men. Well did Tertullian exclaim to the heathens: "Afflict us, torment us, crush us—in proportion as we are mowed down we increase; the blood of the martyrs is the seed of new Christians."

THE CONVERSION OF CONSTANTINE.

Up to the time of Constantine the Great the life of the Christian had been one of deepest persecution. During these three hundred years the strength of Christianity had proved its divine origin. No creed of man, or power of human strength, could have withstood the constant martyrdom that was continually following these patient followers of Christ. Although Constantine was raised a Pagan, yet he was not hard in heart, nor oppressive in his edicts. From his father he had inherited toleration and compassion. His nature re-

volted at the awful deeds of the bloody tyrant Diocletian, who had so recently ravished the Christian world.

The government of Constantine was only a portion of the Western division of the Roman empire, and comprised Spain, Gaul, and Britain. The rest of this great empire was governed by the cruel and licentious rulers, Maxentius, Licinius, and Maximin Daia, who were agreed in the persecution of Christians. Constantine being considered weak-minded in his oppression, and too tolerant in allowing Christian freedom, was declared incompetent to rule for the benefit of Pagan Rome, and Maxentius decided he would overthrow his power and establish a true Roman emperor.

These plans being communicated to Constantine, he decided to cross the Alps, enter Italy, and push his way victoriously to the very walls of Rome. "The world's fate was here to be decided. Constantine feared the superior strength of the enemy. In his trouble he remembered the undisturbed prosperity enjoyed by his father, who had always been the friend of the Christians, while so many emperors hostile to them had died miserable deaths; and in fervent prayer he turned himself to the Christian's God. The result justified his confidence, and in answer to his prayer, he and all his host beheld in the sky a shining cross, with the words, 'In this sign shalt thou conquer.' He caused a standard to be made after the pattern of this cross and borne before him into battle."

Confident of divine aid, Constantine awaited the enemy's attack. The superstitious Maxentius had caused the Sibylline books to be consulted, and the answer had been, "The foe

of Rome shall perish miserably." Thus blinded he crossed the Tiber and risked a decisive battle. After a severe struggle his army fled in wild disorder. Thousands perished in the waters of the Tiber, among them Maxentius himself, who sprang fully armed into the river and sank in the mud.

Constantine entered the city victoriously, amid the rejoicings of the people. Upon the triumphal arch which the senate and people erected to him, and which is still standing among the ruins of ancient Rome, this great victory is ascribed to the "decree of God." Constantine, moreover, caused his own statue to be set up, holding in his hand the cross, with the inscription, "Through this saving sign have I freed your city from the tyrant's yoke, and have restored the Roman people to their ancient splendor and high estate."

Constantine now established the free worship of the Christian religion, and in his loyalty to his new faith, he built splendid churches, showed great honor and respect to the priests, and in all things pertaining to the Church he considered the Pope the true head and authority. From this time on Constantine believed he was chosen of God to be the instrument for aiding the Church in extending to man the knowledge of the true faith and worship of God.

With this faith he immediately began to make laws favorable to the Christians. He assured them that worship should be free and unrestrained, and he ordered a restoration of all landed estates that had been confiscated during their persecutions. In his Christian laws he severely decreed against immorality, and to check the practice of child-murder so common among Pagans, the Emperor provided out of

the state treasury, or from his private purse, the means by which needy parents could support their children.

He sought, also, in many ways to ameliorate the wretched condition of the slaves. Thenceforward any Christian could free his slave in church in the presence of a priest, without the ancient formalities, and to impart to him at the same time all the rights of a Roman citizen. Bounds were set to the hitherto unlimited powers of the master. Slaves were to be regarded as men, and whoever, therefore, killed a slave was to be dealt with as a murderer. In order to sanctify the Lord's Day, public business and servile work was forbidden on it, both to Christians and heathens.

While Constantine was extending the cause of Christianity over his dominions, his brother-in-law, Licinius, had assumed, in the East, an increasing hostility to Constantine and his Christianity, and resolved, in the year 323, to wage a decisive battle to determine which religion would prevail—Paganism or Christianity. Accordingly he published a solemn proclamation declaring that this battle would determine the true God of worship. Constantine assembled his troops beneath the standard of the cross, and with the words "God the Savior," for his battle cry, he threw himself upon the enemy near Adrianople and defeated him with great loss. His victory over Licinius was complete, and he was now the sole ruler of the empire.

The East received his Christian influence, and what he had accomplished in the West he now brought forth with renewed splendor in the East. Ruined and wasted churches soon rose in greater beauty and splendor. At Rome, Nico-

media, Antioch, Tyre, Jerusalem, and Bethlehem he built new churches and endowed them with rich gifts of money and landed wealth. But his greatest care was in his new capital of Byzantium, or, as it was now called, Constantinople, in honor of his name. In the most splendid apartment of the imperial palace he placed a golden cross adorned with precious stones.

He converted the heathen temples into Christian churches, and built new ones of astonishing size and beauty. In every way he sought to make manifest his love and veneration for the Christian religion. He provided for the splendor of all pertaining to the divine offices, and caused numerous copies of the sacred books to be made.

That the priests might be able to devote themselves without interruption to the duties of their office he secured to them ample revenues and freed them from civil burdens. Many churches received rich endowments, and every citizen was free, if he chose, to bequeath his property to the Church by will. He surrounded himself with learned bishops that he might receive instruction and conduct his authority in a true Christian spirit. He regarded the Pope as the head of the Church and continually expressed his devotion to the Holy Catholic Church.

By these examples of Constantine thousands of heathens were converted to Christianity. The false gods were abandoned and their temples deserted. It was not a reign of persecution, but a reign of noble deeds, of charity, and filial devotion to the teachings of Christ. By these demonstrations of love and the spreading of comforts and blessings, he con-

quered heathenism, and in a short time the Christian religion was permanently established in the Roman empire.

JULIAN, THE APOSTATE.

Roman idolatry was not destined to die without one last desperate struggle. Hardly twenty-five years had passed after the death of Constantine, when we find the dying embers of Paganism revived by the official authority of Julian, the Apostate. This emperor was a nephew of Constantine, and was reared a Christian, but in his youth he was secretly taught in classic literature the pagan worship. He secretly read the writings of Celsus, Lucian, Pythagoras, and many other pagan writers. His love for paganism increased, and while he carefully disguised his true sentiments, and even assumed the bearing of a zealous Christian, yet he secretly dreamed of re-establishing the worship of the mythical gods.

Julian, on assuming the office of emperor, threw off his mask of Christian falsehood and openly espoused the pagan cause. The empire was alarmed at this revelation of a new pagan force. It had come to them like a thunderbolt from a clear sky. Julian had been Christian in all the demonstrations of life, and now to denounce its teachings, to deny Christ. to deny the divinity of God, caused consternation among the populace. He was about to strike the Christian world with the cherished dream of his youth.

It was no longer necessary to cover his wicked purposes. He would exclude the Christians, which he now called Galileeans, from office of public trust. He would compel them to rebuild the pagan temples that had been destroyed, and

again honor pagan priests. The idols of worship were restored and Christians compelled to salute them in the pagan form of worship, and to bow down to them. He also sought to sow the seeds of discord among the followers of Christ, by bringing up ancient controversies and seeking to expose the clergy to the mistrust of the people.

He deprived the clergy of revenues granted by previous emperors. He composed a book on what he called the scientific exposition of Christian faith, ridiculing Christ after the manner of Lucian and Celsus, and finally he commanded the Jews to rebuild the Temple of Jerusalem in order to nullify the prophecy of Christ. In this last order he signally failed. Twice the work on the temple was suspended by divine interposition and the work had to be abandoned. Julian was exceedingly moved by an unknown fear in his second attempt to rebuild the temple, and without further demonstration abandoned the project.

If we follow this apostate we find him seeking every means to elevate the cause of paganism. He described the Christian religion as a combination of human inventions, the authors being the worst elements of Judaism and Heathenism. He denied the divinity of Christ and ridiculed baptism and penance. He assailed the power of the Holy Ghost and the union of the most Holy Trinity. He attacked the Old Testament as invented history, without divine authority, and in his desperation to advance paganism he declared that the whole glory of the Roman empire was the result of the worship of the gods, and whatever misfortune had befallen them was the result of neglect by the introduction of Christianity.

He appealed to the pagans to become more zealous, more earnest in their supplications, more devout in their lives, and to rally to the rescue of Rome. The people were exhorted against the dangers of Christianity, and its followers were represented as ignorant, incapable of study, intolerant, heretical, fanatical, when compared with pagan philosophers, authors, historians and the extensive knowledge of the many. If Christ had been more than a good, just, upright man, would not our learned men have known it? If he had come to instruct men would he not have commenced at the highest? If he had been the real Christ, would his own people, the Jews, have crucified him? Away with such chaff. The people have been misled, imposed upon, and deceived through the power of mind over mind, jugglery over appearances, and witchcraft over the power for good.

In order to cement his statements of ignorance and vile denunciations against Christ, he extended greater privileges to pagan priests; gave them greater solemnity in the ceremonial of worship; prepared more magnificent raiment; instituted song service; a similarity of Christian preaching; organized a system of rules of order for the conduct of priests in the homes of the people; adopted a discipline of penance and excommunication. He also conceived the idea of working upon the feelings of the people by building benevolent institutions; asylums for the old and young; institutions of learning, and institutions for the afflicted. In his institutions of learning he placed pagan philosophy and pagan literature, and by every means sought to make proselytes to paganism. But be it said to the great credit of Christianity, that while it

did not materially injure the Church, yet it did not materially advance paganism.

Julian, seeing his ill-success against the Christians, was excited with great wrath, which carried him to the stage of madness. He planned new modes of persecution, and a most disastrous result would have occurred over his bitterness and disappointment, but for his death, which took place in 363, less than two years after ascending the throne. Thus died one of the most dangerous men to the cause of Christianity. To obtain his position he covered his shameless head with the cloak of devout Christianity, and practiced the faith, only to become an apostate of deadly hate and most cruel persecution. When dying he exclaimed: "O Galileean, thou hast conquered"! This persecution is recorded as: "It was but a little cloud that passed away."

After the death of Julian paganism rapidly declined. Sophists sought to stay the tide of degeneration, but to no avail. The power of paganism was broken, the glory of God was made manifest, and the Church firmly established, as was decreed by Christ and his apostles.

CHAPTER VII.

THE CRUSADES.

WHILE a short description of these important periods in the world's history may not be closely identified with the object of this publication, yet there is so much of Christian ardor, and Christian love and veneration for the Holy City, and the land where Jesus dwelt, that to record the events of Christian persecution during the early centuries, and not prepare a chapter on these remarkable Crusades, would drop a link in the wonderful chain of evidence that the Spirit of Christ has ever followed and sustained his people in their afflictions.

We often hear public speakers, or writers, mention the Crusades, but few of us realize their meaning. We do not comprehend the extent to which great military expeditions were undertaken by the Christian nations of Europe, who organized vast armies for the purpose of rescuing from the hands of the Mohammedans the holy places of Palestine. To some these expeditions may appear as the result of fanaticism rather than the furthering of a noble and glorious purpose. But discuss it as we may, the fact remains that the Christians were in earnest; they exhibited the same desire to serve God, to protect the sacred lands of our Savior, as did the followers of Christ who remained true to His teachings under the persecutions of Nero, or Diocletian. If it was fanaticism to protect the grave of Jesus, then it is fanaticism to remember Him by the countless means of adoration.

So great was their devotion to the Savior of the world, that even the thought that the land of His birth and crucifixion was in the hands of infidels was distressing to them. The greater their love for Jesus, the greater their veneration for the Holy City. Bethlehem, Judea, Jerusalem, and Calvary, were sacred to the memory of Christ and must be preserved from the hands of those who could not appreciate the holy memories, or who, from wanton cruelty, would desecrate and destroy every object of veneration.

The Crusades are usually divided into four different important periods, although others were instituted, but not with the same heroic purpose and the same sacrifice of life. These "Minor Crusades," while they were organized with the same enthusiasm, yet the results were unimportant, and unless we itemize history, they are not usually enumerated.

To thoroughly understand the objects of those military achievements we must go back to the year 638, when the Arabian Moslems had seized Jerusalem and the Holy Land, and although it was in the hands of the infidels, yet the Christians were given all their rights of worship, and even the sacred places of veneration were protected from the hand of destruction, not because of their love for Christ, but for love of revenue, each pilgrim Christian being taxed in some manner for the privilege of visiting and worshiping at these holy shrines. No pilgrim was allowed to enter the most sacred places without he paid the tribute of a piece of gold.

For over four hundred years the land of our Savior was held as a ransom for the Christian world. The Moslems were awake to the necessity of carefully protecting every renowned

spot or place, every scene or relic, for by these holy remembrances they gathered the tributes which were imposed upon Christians, and which were joyfully paid, so eager were they to see and be where Christ had been. As these great interests were cared for by apparently loving hands, the pilgrims were satisfied, not caring who controlled the government, as long as all the liberties of worship were accorded them. But when the land fell into the hands of the Turks, then followed a line of persecution, misery, sacrilege, and destruction.

The Turks disregarded the revenue clause of their predecessors, and in brutal insolence trampled upon every Christian right. To them there were no Christian rights. Jerusalem was the property of the Turks, and every sacred spot, and even the Mount of Calvary, and the grave of Jesus, was theirs. By the right of force they could defile these sacred places and trample upon Christian worship with all the coarse indifference of a savage nation. They never knew Christ, and in their ignorance could not reverence his name, nor could they tolerate any religion that opposed theirs.

Christians were regarded as slaves, and the pilgrims were insulted, persecuted, robbed, and even denied admission to the Holy City. Thousands being thus refused, died within sight of the great objects of their pilgrimage. Although denied the blessed privilege of walking where once our Savior trod, or worshiping at the shrine for which the heart had so long yearned, yet they sang songs of praise for being permitted to see, even if they could not kneel, at the tomb of Jesus. With these songs as the last utterance of a sacrificed life they lay down and died.

The conditions, now, of the Christians, were most pitiable indeed. Not only were they denied the privilege of pilgrimage, but they were dragged to tortures most terrible, and forced to deny their faith. But be it said to their great glory, few yielded to the cruelty of their oppressors. Here, again, we find the same determined faith that has ever characterized the Christian in the field of persecution. So devoted were they to their religion that "to die was gain," and now to surrender their faith for exemption from bodily pain was impossible, and as such, could not be considered.

The churches of Jerusalem were either destroyed, or, to grieve the spirits of the devout Christians, they were turned into stables. Even the magnificent church of the Resurrection was destroyed and all the objects of veneration cast into the fire. Once when the Christians were at divine service, a mob of unbelievers rushed into the sanctuary, sprang upon the altar, flung down the chalice, and catching the patriarch by the hair and beard dragged him to the ground and in other ways persecuted him and his followers.

It was this condition which existed when Peter the Hermit made his pilgrimage in 1093 to the Holy Sepulcher. The sacrilege of the infidels, the desolation of the holy places, the piteous distress of the Christians, filled his heart with compassion and his eyes with tears. His sorrow over these scenes of idolatrous desecration awoke in him a deep desire to rescue these places of Christian veneration from the hands of the Turks. Christ's people were being ground beneath the yoke of oppression, and they must be free. Accordingly he determined to devote himself to the great task of redemption,

and after fervently praying for the preservation of his people and the tomb of his Redeemer, he hastened homewards, where, on his arrival, he communicated to Pope Urban II the wretched and deplorable situation of the Christians, and explained to him the condition of the holy relics. He earnestly pleaded for assistance in the great undertaking which he had planned.

The Pope received Peter with favor, and heard with deep sympathy the persecutions of his followers in Jerusalem, and with deepest love for Christian humanity he authorized Peter to make known everywhere the oppression that existed, and the necessity of a strong invasion by Western Christians to drive the enemies of Christ from these sacred lands and to restore the worship of God where, of all places, it should remain pure and undefiled. The Pope also declared that he would call together the influential and pious princes, bishops, and laymen of the West and urge them to organize a mighty army to give battle to this powerful foe that was now destroying Christianity and threatening with destruction the entire sacred institutions of the Holy Land.

Peter, filled with patriotic and pious longings, zealously described to the people of France and Italy the impending fate of Jerusalem. He was stopped neither by fatigue nor difficulties, but hurried from city to city, from hamlet to hamlet, addressing the multitudes in the churches, the streets, or in the open fields, describing the conditions of their brethren, and the unholy hordes that were now devastating the land of Jesus. The crowds were fired with sympathy, or indignation, as he recited the sufferings at the hands of the infidels, or

pictured the profanation of the holy places by the presence and insults of those Turkish barbarians. Not since the days of Christ and his Apostles were the people so enthused as they were now over the words of Peter. With one accord they arose to offer their fortunes and their lives. It was one grand demonstration of filial devotion to the cause of Christianity.

In November, 1095, Pope Urban summoned a great council at Clearmont, in France, where there gathered together fourteen archbishops, three hundred bishops, four hundred abbots, and thousands of knights, princes, and laymen. Amidst profound silence Peter pictured, in glowing words, to the listening crowd the misery and sufferings of the Eastern Christians, and the profanation of the grave of Jesus. He declared that no man could describe the awful persecution which was at that moment being waged against their Christian brethren. No eye remained dry; all present wept and sighed. The fervent appeal of Peter had stirred the soul's longing, to not only liberate their brethren but to rescue the Holy Land from the hand of the desecrator.

The Holy Father, being deeply moved, then addressed his hearers: "Beloved brethren, the Land of Promise, the cradle of the Savior, the land in which was consummated the work of our salvation, is in the power of an impious people, dogs have entered the sanctuary, and the Holy of Holies is defiled. The faithful lie slain in the churches, and neither age nor sex is spared. The blood of the saints is poured out like water, and there are none there to bury their bodies. Who can hear this with dry eyes? Better for us that we had never been born than that we should see the ruin of our people and of the

Holy City, and yet sit still and let the enemy work his pleasure. Arm yourselves with the zeal of God, beloved brothers; gird on your swords, and show yourselves sons of the Mighty One. Better it is to die in battle than to see the sufferings of our people and of the saints. Go forth, and God will be with you. Turn those weapons with which you now so wickedly make war on one another and spill the blood of your brethren, against the enemy of the Christian faith and name. God wills it! Trusting in His mercy, and in the power of the holy Apostles Peter and Paul, we remit to all the faithful who shall assume arms in a spirit of true piety, and who take on them the labors of this pilgrimage, all the penances laid upon them for their sins; and whoever shall die on this journey will, if truly penitent, receive without doubt remission of all their sins, and enter into life everlasting. None shall venture to molest the goods or the families of the absent pilgrims; we place them and theirs under the protection of the Holy Church."

So great was the earnest enthusiasm for the relief of distressed Christians and the restoration of the land of Jesus from the hands of infidels that the entire multitude cried: "God wills it! God wills it!" "Be these words," the Pope replied, "your battle-cry in every danger; be the Cross your sign of strength and of humility, and the gracious Mother of God your patroness."

With wild scenes of joy at the prospect of an universal uprising against the Turkish enemy the council dispersed, each eager to spread the news and urge their friends to join the great army of Crusaders. The inspiration that had seized

the members of this council spread with lightning rapidity, and soon the whole country was aflame to that cry of freedom. Their brethren in Jerusalem were being cruelly persecuted and the sacred land of our Lord was made desolate by the hands of a barbarous horde. Down with the tyrants! Down with usurpers of Christian rights! was rung from one end of the country to the other. France and Italy had never before beheld such loyalty to the cause of Christian humanity. Towns and villages became the camping grounds of a mighty army. Everywhere men were arming themselves, fired with the zeal of vengeance. Counts left their castles, princes their possessions, the peasant his plow, and the monk his cell. Even women and children became imbued with the inspiration of action and clamored for the right to assist in this great undertaking.

Murderers and robbers came forth from their hiding-places, and in atonement for their sins, offered to join the holy war. The same universal spirit seemed to pervade the entire people. Strife, feud, and oppression everywhere ceased, national difficulties were wiped away, and all longed for the hour when they should start. So great was the desire of the people to avenge the wrongs at Jerusalem that many beseeched Peter to lead them at once against the enemy, and before the regular organized Crusade began its march 80,000 enthusiastic and impatient Christians started by an overland route through Germany and Hungary to Constantinople. Thousands fell in battle with the natives of the countries through which they passed, and thousands more perished miserably with hunger and exposure. Those who crossed the Bosporus were at-

tacked by the Turks, who were informed of their coming, and were mercilessly slaughtered.

Thus perished the vanguard of this wonderful demonstration for the liberation of the Holy Land. Few of this first great army of Christians lived to relate the suffering, the pious longing to serve the followers of Christ, or to see, or feel, the first elements of success. Theirs was the beginning, and in this consolation they laid down their lives, knowing that their misfortunes would pave the way for the success of those who were to follow.

Meanwhile the great armies of the West were being trained and disciplined, and none but those who were earnest champions of the holy cause were accepted. No curser, blasphemer, nor even a mischief-making person was taken. Godfrey of Bouillon, Duke of Lorraine, and Tancred, "the mirror of knighthood," were among the most noted leaders of the different divisions of the army. The camp of Godfrey was a model of perfection. Strict religious exercises were observed, and no man was requested to remain who did not feel that he was called by Heaven to answer the prayers of Jerusalem. Morning and evening all joined in prayer to God, and psalms and hymns in praise to Christ, His Blessed Mother, the Saints, and all the heavenly throng. Besides these devotional duties they would unite in the wild spirit of chivalry, and the camps would resound from one end to the other with patriotic and warlike songs. No army was ever established with such true devotion, such heartfelt sympathy, and such fervent zeal. Each sought to outvie the other in marks of obedience and discipline, and the whole was a grand consummation of pious love and reverence.

The expedition numbered about 700,000 men, of whom fully 100,000 were mailed knights. They traversed Europe by different routes and re-assembled at Constantinople. After crossing the Bosporus, the first brilliant achievement of the Christians was a great victory before the walls of Nicæa, the Turkish capital, in Bithynia. The Mahometan hosts fought with desperation. The assaults of the Christians were as a mighty hurricane as they threw themselves against the walls and defenses. On to Jerusalem! was the battle-cry, and again and again did they attack the fortifications until the walls yielded and the enemy were driven from the city.

Having captured this stronghold of Mahomet they set out across Asia Minor for Syria. Fearful sufferings followed their pathway through that immense uninhabitable waste. The line of their dreary march between Nicæa and Antioch was whitened with the bones of nearly one-half of their numbers. But so great was their faith in God that no complaints escaped their lips and no disloyalty was made manifest. From the beginning they had consecrated their lives, and in this consecration they would live or die.

At Antioch the Crusaders saw a fortress so strong that but for their confidence in God they could never have succeeded in its capture. But to them there was no defeat. "God wills it! God wills it!" ever sounded in their ears, and in the inspiration of an assured victory they rushed to the assault. When we understand that the city was encircled with an immense wall more than fourteen feet in thickness and was commanded with four hundred and fifty high towers, and defended with a powerful army, we can imagine something of the super-

human strength, courage and valor it required to capture it. Yet to this Christian army there could be no defeat. With the thought of soon seeing the blessed land of Jesus they mounted those powerful walls, threw down their enemies, and in triumph entered the city.

We now come to the approach of the long-desired city of Jerusalem. It was June, 1099, when the Crusaders neared the goal of their ambitions. All night long they pushed forward without rest, so eager were they to see the Holy City by the light of the rising sun. The weary were assisted by those who were strong, and all vied with each other in the manifestations of courage and endurance. When at last the City of Jerusalem burst upon their view, a perfect delirium of joy seized them. The horsemen dismounted, and fell upon their knees and kissed the earth, shedding tears of joy. They embraced one another, and cried like children. The pent-up enthusiasm now found vent in these unbounded manifestations of gladness. Had heaven descended with all its glorious brightness, the vision could not have been more inspiring than this vision of the Holy City. They had conquered the wilderness, the armies of oppression, and now, in the faith of God, they would soon expel the defiling hordes of infidelity.

As they passed on they took off their shoes, and marched with uncovered heads and bare feet, singing the words of the prophet: "Jerusalem, lift up thine eyes, and behold the liberator, who comes to break thy chains." The magnificent army of 700,000 men was now reduced to a mere pittance of its original numbers. They could scarcely number 20,000 foot and 1,500 horse, and before them was the strongly fortified city of

Jerusalem with an army of 40,000 well-armed men. The Crusaders were almost worn out with fatigue and exposure, and yet, with this unequal contest before them, they would not even hesitate, nor seek to regain their strength, but with the impetuous longing to rescue their brethren and to know and feel that the land of their Savior was once more free, they rushed into the mad conflict. They believed that God had guided them through these long difficulties, and that now, as they approached the City of God, He would not desert them. With this faith and confidence, the champions of the Cross could not be discouraged, nor could they be defeated.

On the sixth day after their arrival they attacked the outer defenses with such courage and valor that the enemy became alarmed and retired within the inner walls, which had the appearance of being impregnable. Where, in all that treeless waste, could they find material from which they could construct battering-rams? Without these necessary implements of warfare, how could they ever break into the city of Jerusalem? They had captured the outer defenses, but the strength of a wondrous construction faced them, and meant apparent defeat. Parties were dispatched to scour the country and find, if possible, some substance which could be used with sufficient force to break the gates that separated them from the city.

Was it God's providence that led them to a valley near Bethlehem, where huge trunks of trees lay buried beneath the earth? Great was the rejoicing when the glad tidings were brought of this rich discovery. All vied with each other in the work of excavation and in the construction of huge battering-rams and other engines of attack.

The Christian camp, in the meanwhile, was suffering much from the great scarcity of water. The sun's heat was almost unbearable, and the infidels had destroyed all the springs and other means of obtaining water. The animals were dying of thirst, and noxious vapors poisoned the air. The only water supply was six miles distant, and each time these valiant followers of Christ sought to renew their supply they must fight their way through the enemy's outlying bands. To these sufferings we must add that of starvation, for nowhere could there be new supplies outside the gates of Jerusalem.

During this distressing period the joyful news reached them that a Genoese fleet had just landed at Joppa, bringing provisions, tools, and skilled workmen. Again did these valiant Crusaders see the hand of Providence. Without this needed assistance they must have perished outside the gates of Jerusalem. Now they could be relieved of their pressing necessities, and with the skill of their new friends they could proceed to a systematic mode of attack.

CHAPTER VIII.

THE CRUSADES—CONTINUED.

ON the morning of July 8 the whole host left the camp, and, preceded by priests in white vestments, bearing crosses, banner, and relics, they marched barefooted to the Holy City, invoking with prayers and psalms the help of God and the saints. Mass was said within sight of Calvary, and on the Mount of Olives the Flemish priest, Arnulf, and Peter of Amiens, so powerfully addressed the army that all, leaders and followers alike, grasped each others' hands, and swore to stand by one another truly till death.

After a few feints, the real siege began on the 14th of July. In all the camp there was not one who was not inspired with martial ardor; the sick, old men and boys, even the very women, took up arms. With bold hearts they drew their besieging engines to the walls. Showers of arrows were poured on them by the enemy, and huge stones, beams, torches, and burning pitch flung down upon them. But the Crusaders stood firm, till night put an end to the struggle. Day had scarcely begun to dawn when each was again at his post. The battle raged as fiercely as before, and with unflagging energy. But the storm lasted many hours, and the victory was not yet gained. The strength of the Christians flagged, when suddenly, just at the hour our Lord died upon the cross, a knight with a shining shield appeared upon the side of the Mount of Olives, and signed to them to continue

the struggle. 'Do you see the heavenly sign'? Godfrey exclaimed with joy. The Christians again took courage, shouting loudly, 'God helps us! God wills it!' They pushed forward with renewed vigor, broke through the outer wall, and flung the drawbridges from Godfrey's tower across to the inner wall. Led by Godfrey, they rushed bold as lions on the unbelievers, drove them from the walls and towers, and opened the gates. In poured the whole Christian host, and a desperate battle ensued within the city."

A terrible slaughter of the infidels now took place. For seven days the carnage went on. Blood flowed in streams, and the unbelievers lay slain by thousands in the houses, streets, and public places. So great was this vengeance that scarcely any of the Moslem faith were left alive. The Christians had accomplished the great work of their mission. Jerusalem had surrendered, and the Holy Land was once more in the hands of those who loved God.

After the city had been duly secured and sentinels placed in all the towers, the blood-stained victors laid aside their arms, changed their garments, and then barefooted, many of them on their knees, went humbly and with tears of thanksgiving, to visit those sacred spots which our Lord had hallowed by His presence. "It was a most fair sight," writes William, Archbishop of Tyre, "to see with what fervent devotion the people trod the holy places, and with what spiritual joy and exultation they kissed the spots where our Lord had suffered. All wept and sighed, not from sorrow and anguish, but from the ardor of piety and the abundance of interior joy. Some confessed their sins to God, vowing never to return to

them; others gave all they had to the poor, because they counted that God had given them the highest riches in allowing them to see that day."

Great was the rejoicing of the delivered Christians. Their gratitude knew no bounds. They had endured the persecution of the infidels, and now they were free. They kissed their deliverers and offered them all their possessions. In their frenzied joy they prayed to God with all the fervency of a devout spirit. Feasts were instituted in perpetual memory of the wonderful deliverances which had been secured. The bishops and priests offered the holy sacrifice in the churches, prayed for the people, and returned thanks for the miracles which had been shown unto them.

In the establishment of government all with one voice voted in favor of Godfrey, the most valiant and devoted of the Crusader knights. The prince refused the title and vestments of royalty, declaring that he would never wear a crown of gold in the city where his Lord and Master, the king of kings, had worn a crown of thorns, and the only title he would accept was that of "Guardian of the Holy Sepulcher."

Hardly had Godfrey converted chaos into order, when he ascertained that the Sultan of Egypt was fast approaching with an army of 300,000 men to save the sinking power of Islam from destruction. Against this mighty host Godfrey had scarcely 20,000 to oppose them. This unequal contest must decide the fate of Jerusalem. Godfrey called his followers together and eloquently pictured their desperate condition, and the sad fate of defeat. They had overcome every obstacle in their march of progress; they had delivered their

brethren from the hands of infidels, and had rescued the tomb of their Savior from the hand of destruction. God had given them strength to subdue their enemies, and now, in the final struggle, the same God would watch over them and give victory to their arms. His eloquence moved his followers to the same eagerness to fight that always animated them. Thrice welcomed was this new opportunity to prove their loyalty and devotion. They had seen the fall of the Moslem power in Jerusalem, and they had worshiped at the grave of Jesus, and now in the fullness of a glorious thanksgiving they eagerly besought Godfrey to lead them to battle.

Trusting in God's protection Godfrey faced his army towards the advancing foe, and with the Cross borne before them as an emblem of faith in Divine assistance they went to meet the enemy. Near Ascalon they encountered the camp of this great Egyptian army. Immediately all fell upon their knees and earnestly besought help from above. The magnificent army of the Sultan was before them. They had come to avenge the death of the followers of Islam, to annihilate Christianity, and to capture Jerusalem. Others than these Crusaders, who were filled with the conscious power of God, would have feared in this unequal battle, but to Godfrey and his heroic band there could be only victory, even if the whole Islam force of idolatrous worshipers were before them. These Christians knew no fear, and, inspired from on high for the conflict, they would break all opposition, destroy the power of armies, and drive into exile those who denied Christ and would defile his Holy Land.

The battle was fought. Godfrey and his troops were vic-

torious. They defeated the Moslems with great slaughter, and seized their camp. Thus defeated, the Sultan retreated to his own lands, leaving the Christians with a glorious victory and complete dominion in Palestine. Thus ended the first great Crusade against the infidels of the East for the restoration of the land of Jerusalem.

THE SECOND CRUSADE.

The Second Crusade occurred during the years 1147 to 1149. In the year 1146, the city of Edessa, the greatest defense to Jerusalem on the side towards Mesopotamia, was taken by the Turks, and the entire population was murdered or sold into slavery. It is estimated that the Mussulmans slew 30,000 of the inhabitants and carried 16,000 into slavery. This disaster threw the entire West into a state of greatest alarm, lest the little Christian state, which was established at such cost of tears and suffering, should again be overwhelmed with infidelity, and all the holy places become a desolation.

Pope Eugenius III commissioned St. Bernard, an eloquent monk, to preach a new Crusade in France and Germany. The scenes that marked the opening of the First Crusade were now repeated in all the countries of the West. St. Bernard was the second Peter the Hermit, and wherever he went great multitudes gathered to listen to his burning appeals. He went everywhere exhorting the Christians to arise in defense of the birthplace of their religion. Edessa had been captured and its people slain, and now in the flush of victory they would march upon Jerusalem, and naught could stay the desecration that would soon follow.

St. Bernard was spreading the holy enthusiasm, and the contagion seized not only barons, knights, and the common people, which classes composed the armies of the First Crusade, but kings and emperors were now infected with the sacred frenzy. Jerusalem was in danger and the fever of excitement was wild to defeat the Turkish enemy. Louis VII of France, and Conrad III, emperor of Germany, were foremost in the establishment of powerful armies. Louis was led to this undertaking as a penance—remorse of conscience—for having perpetrated an act of great cruelty upon his revolting subjects, which act was the burning of thirteen hundred people in a church, whither they had fled for refuge. To atone for this sin he would personally lead an army to the relief of Jerusalem, and if in this act of Christian piety he should lose his life, or suffer the distress of privations, then, in a measure, he might free his conscience from its deep remorse.

The success of this magnificent army of Crusaders was turned to a disastrous defeat when they crossed to Asia Minor, and be it said to the eternal shame of the Greeks, their emperor, Manuel, through the jealousy of the Western successes, and enthusiasm, caused the Crusading army to be misled through waste and trackless regions, where, through hunger and exposure, and the swords of the Turks, a great part perished, so that it was with a small remnant of their followers that the princes reached the end of their journey.

Thus was rendered futile, through treacherous jealousy, the Second Crusade against the barbarous hordes, who were becoming stronger and stronger, and were even threatening Constantinople. In later years, as though it were a judgment

sent against the Greek emperors, Constantinople was captured by the infidels. Had the Second Crusade met with its anticipated success, by the defeat of these gathering hordes of Moslems, the future history of the Christian Greeks might have been different and their beloved city would not have fallen into the hands of their enemies. But judgment or no judgment, the great struggle of 1453, when the Turks succeeded in obtaining the mastery over a large portion of the Eastern Empire, was due to their own local quarrels and the blind jealousy of their Western neighbors.

THE THIRD CRUSADE.

The Third Crusade occurred in 1189 to 1192, and was instituted because of the capture of Jerusalem by Saladin, the Sultan of Egypt. It was now scarcely ninety years since these holy lands had been rescued from the hands of the infidels, but from a lack of union between the Eastern and Western divisions of Christianity, the Moslems had gathered courage and strength and were now the masters of the Holy City. On the bloody field of Hittin they destroyed the Christian army, imprisoned the King of Jerusalem and forced his capital to surrender. Thus did the Holy City, for which hundreds of thousands of Christians had joyfully surrendered the pleasures of earth, and through the terrible march of destitution, of holy sacrifice, had given their lives and shed their blood, now again fall into the hands of the infidels. The holy places were being desecrated, and the Cross, the Christian's sign of faith and endurance, was scorned, insulted, and trampled under foot.

This condition of things was most heart-rending to the devout Christians of the West, and although there was no Peter or St. Bernard to stir the multitudes with the pictured scenes of persecution and desolation, yet they were ever ready to respond to the call of loyalty to the holy land of Jesus.

Three great sovereigns united in this third defense, or rather protection, of the lands of Palestine. Frederick Barbarossa of Germany, Philip Augustus of France, and Richard I of England, assumed the Cross, and each at the head of a large army, set out for the recovery of the Holy City and the land of Christian veneration.

The English king, Richard, afterwards given the title of the "Lion-hearted," in memory of his noble and heroic exploits in Palestine, became the central figure among the Christian knights of this Crusade. Besides his deeds of valor, and his ardent desire to redeem the land of Christ from its enemies, he was equally zealous in his determination at home to raise money to defray the necessary expenses of his campaign. He imposed enormous taxes on all classes, sold offices, positions, and royal lands, and when questioned regarding his means of raising money, replied, "I would sell the city of London, if I could find a purchaser"!

The German army, under Frederick, while crossing to Asia Minor, met with an awful defeat. The hardships had decimated their ranks, and, unable to withstand the fierce assaults of the Turks, the Christians were completely routed. The emperor was drowned while crossing a swollen stream, and the survivors of the army, disheartened by the loss of their leader, returned to Germany.

The English and French sovereigns were more successful than the emperor of Germany. They first met the enemy beneath the walls of Acre, where the most desperate and longest siege ever held in Asia, occurred. It is estimated that over 600,000 were engaged in the investment of the place, but at last the Crusaders forced the place to surrender. During this siege the renowned Saladin, the chief of the Mohammedans, fought with wonderful heroism to render relief to his garrison, but again and again he was repulsed, until, subdued by the force of Christian strength, he ceased to attack.

During Richard's march through Palestine this Turkish chief was his most obstinate as well as his most chivalrous enemy. Once, when Saladin ascertained that Richard was sick with a fever, and knowing that he must be poorly supplied with delicacies, he sent him a gift of the choicest fruits of the land. And again, when Richard's horse had been killed in battle, he caused a magnificent Arabian steed to be led to the camp of the Christians as a present for his rival.

For two years Richard and Saladin were in almost daily combat for the possession of the tomb of Christ. These two generals could neither conquer nor be conquered, and finally Richard concluded a treaty of peace for three years and eight months with Saladin. This treaty gave to the Christians, during the period of time mentioned, free access to the holy places; they were also to remain in undisturbed possession of the coast from Jaffa to Tyre. Thus closed the last of the Crusades which were directed wholly to the recovery of Palestine from the hands of the infidels. The others which followed either did not accomplish the objects sought, or they were

diverted from their purpose by different conditions which arose, chief among which was the ambition of selfish rulers.

THE FOURTH CRUSADE (1202-1204).

This Crusade relates more especially to the trouble existing between the Eastern and Western divisions of the Christian Church. The Eastern, or Greek division, had become overbearing and demonstrative against the Roman Church, and in their hostility demanded the right to dictate the powers of the Popes, the proper form of worship, and the designation of objects of veneration. In this Crusade the Western Christians, instead of reaching Jerusalem, captured Constantinople, overthrew a usurper who had seized the Byzantine throne, and restored Alexius as the rightful claimant.

Scarcely was Alexius seated on the throne, before another revolt broke out, and he met his death. The Crusaders were now determined to seize the capital and place a Western prince on the throne of Constantine. The struggle was desperate, but finally Constantinople was the second time taken by storm, and sacked, and Baldwin, Count of Flanders, was crowned Emperor of the East.

This new control of the Eastern Empire lasted but little more than half a century, when the Greeks, in 1261, succeeded in regaining the throne, which was held by them until Constantinople was captured by the Turks in 1453.

THE CHILDREN'S CRUSADE (1212).

To complete this chapter without giving the children of that period their just due would be a gross injustice to them.

Strange as it may seem to us, it is nevertheless true that the religious fervor became so inspiring that nearly 100,000 children were seized with the belief that for them was reserved the task to finally restore the Holy Land to the Christian faith. The leader of this movement was a French peasant lad named Stephen, who became convinced that he was divinely inspired, and in his zeal to follow Christ and fullfil his holy mission he went about preaching. The children became wild with excitement. The eloquent appeals of Stephen again threw the country into that wondrous desire to rescue the tomb of Jesus from the hands of the infidels. Crowds gathered everywhere. Children who had known nothing of the hardships of life could not be restrained. "Even bolts and bars could not hold them." It was the grandest outpouring of Christian faith that the world has ever seen. While the people of mature years were intensely interested, yet to the children must be given the credit for this wonderful movement.

Two different opinions were raised as to the inspiration of this Crusade. Some believe that the Holy Spirit had taken possession of the children, and in their confidence cited these words of Scripture: "A child shall lead them." "Out of the mouth of babes and sucklings thou hast ordained praise." In opposition to this belief others were confident that it was the work of the Devil. But at least this result was obtained: The people were aroused to the rapid encroachment of the Turk upon the Eastern countries, and if not resisted he would overrun Europe, root out the Christian worship of the West, and thus again place Europe in the hands of the infidels. Even the Pope exclaimed: "These children reproach us with

having fallen asleep, whilst they were flying to the assistance of the Holy Land."

We will but briefly follow this heroic army of innocent children. At Marseilles there congregated about 30,000 French, many of whom actually set sail, but being betrayed were sold to the Mohammedans at Alexandria, and other slave markets, and none ever returned. The 50,000 German children crossed the Alps and marched down the shores of Italy, looking for transportation through the Mediterranean. Some thousands of these little crusaders sailed away into oblivion, and no word ever came back from them. After severe hardships the remainder of this pious band of Christian children returned to their native homes.

The Minor Crusades are known as the Fifth, Sixth, Seventh, and Eighth. The Sixth Crusade was so fortunate as to secure from the Saracens the restoration of Jerusalem, together with several other cities of Palestine, which occurred in 1229. The Eighth Crusade was instituted in 1270-1272, because of the misfortunes of Palestine, and again was Christian blood spilled to rescue these sacred places which were early remembrances of Christ. In this Crusade the Christians captured Nazareth, and compelled the Sultan of Turkey to sign a treaty of peace favorable to them.

We now close this history of the Holy Crusades which for more than two centuries and a half had been an almost constant battle for the preservation of Jerusalem from the hands of the infidels. According to historians the upholding of the Christian faith cost Christianity the awful sacrifice of from 2,000,000 to 6,000,000 human beings. Besides the misery and

untold sufferings, there was a waste of treasure which can never be computed.

But we must not look upon these wars as a waste of treasure and useless sacrifice of life. Had religious zeal never culminated in united action, had the Christians of Western Europe never attacked the Turks in their own country, then the advancing hordes of infidelity would have swept Europe as an all-consuming fire, destroying intelligence, overthrowing society, and crushing the spirit of Christianity. While it was a sacrifice almost beyond the conception of mind, yet on the counter page we see the beneficent results, we trace the stability of Christian worship, the renewed power of the Church, the intellectual development of Europe, and the instituting of that great outburst of mental activity known as the "Revival of Learning."

For centuries Europe had slumbered in its mental decay, but now the mind had been called into action, a wondrous system of chivalry had been established, and the whole of Europe had been aroused to deeper thoughts of life and action. This broadened intelligence was the great incentive to discovery and exploration. It caused Marco Polo and Sir John Mandeville to explore the most remote countries of Asia, and by it Columbus, Vasco de Gama, and Magellan were also inspired to adventure and voyages of discovery. Not only was the mind awakened to the study of art and science, to develop learning, and to extend Christianity, but it had stimulated trade and commerce. The wants of the Crusaders had thrown into the laps of Venice, Pisa, and Genoa the great wealth which they had obtained. The Mediterranean was whitened

with the sails of their transport ships, which were constantly winding their ways between the various ports of Europe and the coast of Syria. Inventions were being devised and the march of progress and improvement was stamped upon every thought and motion of the Western people of this revived continent.

Thus do we trace the present enlightenment of Europe, and that of our own country, to these Christian Crusades. It seems as though God, in his infinite wisdom, had planned this inspiring zeal to rescue the tomb of Jesus from the hands of the infidels, and in doing so, had held in check the Moslem hordes, had developed the pride, the power, and the ingenuity of Christian mankind, and had been the means of this wonderful "Revival of Learning," the advancement of prosperity and the grand achievements of success.

Had there been no Crusades, the world's history would be far different from what it now is. By simply reading these historic events as they then occurred, we may not observe, we may not understand, the wisdom of Providence in these remarkable attempts to wrest from the hands of the Infidels those holy places, but for all that, these timely attacks of the Western Christians held in check the Turkish power, which was gradually encroaching upon the dominions of Christianity. This power would, by a succession of triumphs, have overrun Europe, and where now stands the Cross of Christ, there would have appeared the Crescent of Mohammed.

No prince, emperor, Pope, or Christian could have been aroused against the dangers lurking in the wake of this foe, so stealthily did he gather his forces on the Eastern frontiers

of these Christian nations. The march of Mohammedanism was slow but sure, and but for the religious zeal that swept the Crusaders into the land of the Infidels, and there battled with them in their own defenses, no power of man could have checked the future desolation that would have marked the path of the Turks, as in their onward march, bent upon conquest, they would have engulfed all Europe.

Constantinople was at one time the seat of the great Roman Empire. It was here that Constantine, the Pagan emperor of Rome, was converted to Christianity, and gave to the world the boon of a free worship of God. It was from here that the gospel of Christ spread with such wonderful rapidity, and here also it was that science, art, and learning flourished in its grandest perfection. But alas! the followers of Constantine, in after years, became overbearing in their greatness, and because of their inability to domineer the Pope of Rome they severed themselves from the Church. Over-confident of their own strength, they dissipated their forces on the sands of disunion, and as a result, in 1453, Constantinople was captured by the Turkish hordes and the great Church of St. Sophia became the property of the Moslems, and the Cross, which for centuries had surmounted its dome, was replaced by the Crescent, which remains to this day.

Thus we find that the present grandeur of Europe is due, in a large measure, to the unquenchable religious zeal that, during the period of the Crusades, held in check the Turkish power, which, even then, was a menace to these Western countries.

CHAPTER IX.

THE REFORMATION.

FROM the Protestant standpoint the Reformation is regarded as the foundation of religious freedom, the overthrow of Catholic supremacy, and the establishment of new doctrines of worship. While, in a large measure, this may be true, yet from the light of history we conclude these things: There being but one religion, there could be no demand for freedom until new dogmas were invented and new desires created. The world practically knew but two ideas of worship, that of Christianity and that of pagan idolatry. Of idolatry, we find the Old Pagan Mythology and the followers of Mohammed. As the great countries of India, China, and Japan were not in close connection with Europe, the people were not acquainted with their modes of worship and knew nothing of them. The Turk Mahomet was the only factor in Europe which in any way conflicted with the Christian Church. The Reformation instituted new creeds, translated the Bible into new understandings, and inaugurated conflicts of worship, thereby creating a demand that had not existed before. Martin Luther had declared his theology, his version of the Scriptures, and his doctrine of worship as the only true faith, the only true Gospel of Christ, and the only means of salvation.

Other Reformers were not content to give Luther a monopoly of this new innovation, but would enter the field

in competition, and from these divisions arose the cry of freedom of worship. Catholics prescribed laws against heresy, and in many instances executed them. But the Catholics were not alone in meting out punishment. Even John Calvin, the next greatest to Luther in the cause of Reformation, had the Spanish physician, Michael Servetus, on the 27th of October, 1553, burned as a heretic. And to justify himself, he wrote a treatise explaining Servetus' dangerous doctrine, his blasphemy against holy worship, and the awful example of an ungodly man. In this treatise, or explanation, Calvin invents many excuses for this desperate means of ridding the country of the man. It was not because he was immoral in character, but spiritually immoral, depraved in the sight of God, dangerous to the faithful, a stumbling-block to the wavering, a reproach, an infidel, a heretic and by the laws of empire must be burned.

Other renowned reformers of this age advocated the execution of heretics. Even Melanchthon, who took the leadership after the death of Luther, wrote to John Calvin praising him for the execution of Servetus, and endorsed its justice. But we are not competent, at this time in the nineteenth century, owing to our education of obedience, to rightfully judge the people of the sixteenth century. At that time heresy was considered a more grievous crime than high treason itself. The people of that era were taught to believe it a crime, while we are taught to observe tolerance, to call it a privilege, a universal right, a question you cannot question, a foundation of liberty, and the inalienable right of man. We accord to every man the right to say what he chooses in the defamation of Christ, to villify God's Holy Word, to write and talk Atheism,

to denounce the Church, the Bible as only the invention of man, to say, do, act and scoff at worship. All these and more, are the boasted rights we accord man, in our freedom of speech, thought, deed, and action. The only restraint we have placed upon him is that he shall not disturb others while engaged in devotion. It is not a restraint from the blasphemy of God, but from interfering with the individual right which each man has of life, liberty, and the pursuit of happiness. With these privileges we have no right to charge crime to a church, nor to a law that lays down a penalty for the abuse of all that is holy, sacred, and pure. In their rigid punishment of heresy they may have gone too far, but in our liberalism may we not have gone to the other extreme? They called it a crime to deny God; we laugh and jest at the blasphemies of His Holy Name. They taught reverence, obedience, and justification; we teach the right of man to reverence nothing, to obey nothing, and to worship nothing. They taught restraint; we are bound by none on earth, or heaven, or hell. The whole realm of infinity is ours to revile, to curse, to damn. Such is the boasted privilege of our vested rights in the great kingdom of freedom. Glorious freedom! Freedom of heresy, of license, of power to defy, to scorn and scoff, to persecute and crucify, and to breathe the words of slander, jest, and falsehood. Shame to denounce one extreme and allow the opposite. If, in their zeal for the welfare of the future existence of man, they were too severe, have we not, in return, desecrated the sacred worship of God beyond the hope of redemption, of salvation, and of eternal life? May not our freedom of desecration bring upon us the damning

words when in the day of judgment we are commanded to depart from Me, for I know you not?

In the establishment of the Lutheran worship in Germany, the reformers were constantly working upon the feelings and prejudices of the German princes. To be free from the Church of Rome was to have greater temporal power, more direct access to the public treasury, and less restraint. As this country was divided into many small kingdoms, it became the great object of Luther to draw them into a closer alliance, thus strengthening, not only their powers of possession, but congregating a greater religious force by which the doctrine of Luther will be more firmly established, the laws of the Catholic Church abolished, and the destruction of the monasteries made complete.

As the people under the princes were easily weaned from their forms of worship, by the example of the lords and nobles, it is not surprising to find the doctrine so universally accepted. Where the people were slow to become reconciled to this change force was introduced and they were compelled to obey the mandates of those in authority. In order to have unity of action in the explanation of their belief, and to prevent any new reforms, a system of visitation was established, by which commissioners would give instruction to the ministers and prescribe rules of government. In 1527 Melanchthon, the chief lieutenant of Luther, published his little book of "Visitation for the Preservation of Unity in Doctrine and Worship." This gave to the clergy a condensed form of Luther's doctrine of worship. It gave instruction how to proceed, what to impress more forcibly, and how to explain it. Two years later

Luther issued his large and small Catechisms. Thus the faith was established by a direct line of instruction. In 1542 consistories were established and a system inaugurated by which superintendents were appointed to carefully watch over the future exposition of this new declaration of Reformation. A rigid discipline was instituted, and the clergy commanded to observe the rules of faith, and preach only the doctrine as formulated by Luther and his co-laborers.

To further enhance the prejudices against the Pope, Luther wrote "The Papacy at Rome an Institution of the Devil." In this work he used his greatest powers of expression. His language was often coarse and almost vulgar. He upbraided him with curses, and assailed him as a vile and impious wretch. He denounced him as a creature of the devil, a false prophet, a power of crime, a despot under the cloak of religion, a stench to humanity, and for the benefit of the true worship of God, should be denied sovereignty, despoiled of his possessions, and be an exile on the face of the earth. Considering these denunciations, is it any wonder that prejudices grew rapidly, and that the Pope should seek to destroy his poisonous influence by the power of conflict? And yet Luther was never arrested for the violation of Church or State laws! His body was never assailed, and his safe-conduct agreed to when he went to the great Diets for examination.

To follow closely the rise of this Reformation we must note some historical facts in relation to France, Italy, Spain, and Germany. Charles I, of Spain, who afterwards became Emperor Charles V, was the son of Philip the Handsome, Archduke of Austria, and Joanna, daughter of Ferdinand and

Isabella of Spain. This marriage conferred upon him "the converging point and heir of four great royal lines, which had become united by a series of happy matrimonial alliances." This alliance included the houses of Castile, Aragon, Austria, and Burgundy. To this was added, by the vote of the Electors of Germany, the sovereignty of the Holy Roman Empire.

Charles now having great combined strength, resolved to consecrate his life to the restoration of the Pope's power over all Christendom, and to destroy, not only the movement of the Reformation, but the seeds that had been sown. It now seemed to the world as if the fortunes of the Reformation, this religious revolt, were lost. He placed himself at the head of the Catholic party and was about to "employ the strength and resources of his empire in repressing the heresy of reform," when outside complications arose and he was obliged to cease active demonstrations. These complications consisted of the attitudes of Francis I, of France, and of Solyman, the Magnificent, Sultan of Turkey. These two monarchies were the most powerful dominions then in Europe. For some reason, whenever Charles threatened a crusade against the German heretics, these forces, sometimes acting in concert, would arise against him and the crusade would be abandoned.

Four wars were waged against Charles, with disastrous results to his kingdom and the Church of Rome. In the first war Francis was defeated, but gathering strength by uniting with the German Lutherans, he captured Rome, sacked the city, and committed outrages only equaled by the terrible days of the Goth and Vandal. It was a great victory for the followers of Luther. They had retaliated for the excommuni-

cations and the edicts of the Pope. The ban was broken by victory, the Pope's power destroyed by conquest, ruin, and desolation. As the Imperial army was composed mostly of Lutherans, the cry was, Down with the Pope! Down with Catholic power! Down with the forces of Satan! Down forever the curse of empires, of kingdoms, and principalities! Luther was avenged, and gloried that the Reformation was made stronger, more enduring, and more perfect in the sight of God.

In the third war Francis shocked all Christendom by forming an alliance with the Turkish Sultan, who, with his powerful fleets, ravaged the coasts of Italy, captured cities, destroyed churches, burned monasteries and persecuted Catholic Christians. In this war we find Turkish barbarity trying to outdo its previous records of pillage, rapine, and murder.

In the fourth war the rival forces gain nothing, and the provinces are restored to the same possessors as before the first war.

The result of these wars was disastrous to nearly all of Europe. The strife between the followers of the Reformation and the Catholic Church was bitter in the extreme, and beyond the possibility of peace. They became possessed of a hatred so deep-seated that, in principle, can never die. Friends became enemies, and this enmity, in the struggle for conquest, grew stronger and stronger. The Turks were terrible in their ravages of Hungary, in the capture of Rhodes, and in the pillage of the Mediterranean shores. Thousands of Catholics were captured and chained to the oars of Turkish

galleys, where they suffered the cruelties of untold persecution. They were slaves of a barbarous race, a race without pity or compassion, a race devoid of Christian manhood and tolerance, a race of despotic power, of unbroken cruelty, of oppression, brutality, plunder, and crime.

History informs us that Charles made a desperate fight with the Turks at Barbarossa, Tunis, defeating them and setting free 20,000 Christian captives. For this brilliant achievement all of Europe was wild with applause. The Turks had become a menacing power to Christianity. Their captives were made slaves, or butchered in relentless persecution. It was not warfare in the light of civilization, but scenes of excessive cruelty, scenes of extermination, of prostitution and slavery.

How little we, of the nineteenth century, realize the awful persecution of our ancient Christian fathers! How little we reverence those faithful men and women who, in the earnest faith of a true heart, surrendered life rather than surrender the conscience of their souls! What, then, can we say of those who, in the full manhood of strength and power, in possession of all that constitutes happiness, love, and affection, of their own free will and accord, without provocation or excuse, and of deliberate purpose, assail the vows of their worship, the vows of constancy, the pledge of fidelity, the true cross of Christ? If they will perjure their souls with the awful declaration of apostate denial, what right have we to recognize them in any form of truth, virtue or responsibility? Is it no sin to obligate one's self in the profession of faith, discipline, and obedience, and then intentionally, wilfully, and maliciously

defame that faith, that discipline, that obedience? Are you to be raised to the sublime height of heroism, because you slander the hand that kissed and blessed you? What form of ingratitude is baser or more ignoble, than to spurn the love and affection, the trust and confidence, of one who seeks only for your benefit, who labors only for your reward, only for the advancement of your pleasure and happiness?

If a man enter your house and ask for bread, and you greet him with true Samaritan affection, what manner of reptile must he be to accept your alms and then curse the hand that gives it? What indignation must rise to your thoughts as you think of his depraved nature, the lost manhood, and the accursed Satan that must control his being? You lose your respect for the unfortunate poor because of this blot on humanity, this blot on God's handiwork, this barbarous and ungrateful creature, this contemptible relic of a falsehood to life, a falsehood to nature, and a falsehood to charity. Words cannot express your righteous indignation that there can exist a wretch so vile, so mean, so low, so contemptible in the measure of decency, so abhorring to all the blessings of virtue, of truth, and of human sacrifice. And yet the world is full of this saddest of all sad pictures, of a broken faith, unrequited love, and cowardly desecration of God's command to give charity to the poor, benevolence to the afflicted, and brotherly love to all.

CHAPTER X.

ORIGIN OF THE REFORMATION.

MANY books have been published in explanation of the cause and effects of the Reformation, but these books widely differ in regard to its true origin, the true causes, and the true effect upon mankind and his civilization. The unobservant reader becomes confused at the contradictions, the lack of harmony, and the apparent desire to suppress facts. Read from the life of Martin Luther, and these authors are prejudiced almost wholly in the line of exultation over his achievements, his great power of denunciation of all things Catholic, and the establishment of a new doctrine of worship. To accept the belief, or statement, of these authors is inconsistent with good judgment. These versions are highly colored in order to give honor, force, and prestige to the hero they describe. While Luther was powerful in his denunciation of the Pope, and in establishing a new creed, yet others were equally earnest, and labored to place themselves at the head of bands of reformers and secure a portion of the notoriety.

The introduction and spread of Protestantism is not based upon the same foundation. It differs materially in the different countries where established. The cause in one country may be wholly different than in another; in fact, there are almost as many different causes as different governments that embraced it.

In England it was wholly based upon the selfish desires of the King, Henry VIII. He had become enamored with Anne Boleyn, the beautiful maid of honor in the Queen's household, and he conceived the plan of putting away his own wife, and by consent of the Pope, marry Anne. To this end he asked for a divorce, but was refused, the Church laws being against it. Enraged by the refusal to encompass his ends he rebelled against the Church of Rome, made new appointments of archbishops, established a court within the church and obtained his divorce. Being excommunicated, he declared his people no longer under the religious control of the Pope, and thus established a new church, the Church of England.

In Germany it was an attempt of Martin Luther to engraft his theology upon the Catholic Church, and failing, appealed to the people to renounce their allegiance to the old doctrine and become confessors of the new.

In France it was John Calvin and the Huguenots, while in Switzerland it was Zwinglianism. In Holland the Puritans, while Anabaptists were in Sweden, Germany and England.

It was a rivalry among restless and unrestrained agitators. The Christian world was being shaken by the fiery zeal of these would-be reformers. The atmosphere was charged with the spirit of change, and the people were willing listeners to the exhortations, the new worship of God, and the new plans of salvation. Princes were appealed to to drop the allegiance to the Church and place the revenues at their own disposal. Jealous monarchs desired more territory and seized the Papal States, confiscated revenues, levied tribute and destroyed the peace of nations. Wars became unrestrained. Pillage, devas-

tation, ruin, and bloodshed were almost everywhere. Men fought for conquest, for religion, for church and for the gospel of faith. It was a series of uncontrolled passion for and against. They followed their leaders in blind fanaticism. Down with the Pope and his influence! Down with the Church of Rome, the monasteries, and all institutions of Catholic learning!

Conventions were called to smooth the ways for peace, but of no avail. The reformers were growing louder and louder, and their declarations bolder and bolder. It was a whirlwind sweeping the fields of religious revolt. The fire was being fed by new exhortations, new appeals to throw off the bonds of Popedom, and new manifestations of zeal in the cause of this new Reformation. It was a religious reign of terror. Like France in the days of Robespierre, it was a howling, bellowing mob of religious revolt, of persecution of people, property, and government.

History informs us that in the establishment of Protestantism in Germany it was one long line of wars, conflicts, and desolation. In two years (1524-1525) the "Peasants' War" in Germany was one of the most destructive of that period. It caused the sacrifice of over one hundred thousand lives, while castles, monasteries, churches, chapels, were sacked and burned. Men, women, and children were denied decent protection. Religious excitement was fanatic madness, influenced by incendiary exhortations. The reformers were falling in disfavor and disrepute, and although it was not wholly a religious war, yet it is charged that the whole cause of foment was due to their teachings and their influence in howling

against the Catholic Church. But be it as it may, the followers of the Roman Church were special marks for hatred, malice, and persecution. They fought to defend their homes, their honor, and their religion. It was a war against toleration, against religious freedom, and against the worship of God, except under the dictation of fanatical leaders.

This war was not closed until a large part of Germany was made desolate by fire and sword. It was the old barbaric frenzy of extermination. No quarter, no toleration, no Catholic worship. It was the compulsion of Reformation to have no faith but their faith, no church but their church, no worship but their worship. This exacting creed could see only the proposed salvation of their own exposition. They were right, and all who opposed them, or would not accept their doctrine, were wrong and must be corrected by the force of power.

While Luther was dealing out his Reformation to the people of Germany, other reformers were at work in France and Switzerland. In France it was John Calvin, while in Switzerland it was Ulric Zwingli. These two factions of the Protestants were assailing the Pope and the Roman Church, but at the same time John Calvin was denouncing Zwingli as an impostor and a mercenary heretic. This new conflict became a menace to the cause of Reformation and came near producing a rebellion in their own ranks.

We may, therefore, charge that the Reformation was originated by the inventive resources of Martin Luther and his allies; Henry VIII, and his licentious conduct; Ulric Zwingli in Switzerland, John Calvin in France and Switzer-

land, and numerous allies who sought excitement in proclaiming opposition to the Church of Rome. Most of these reformers were apostate priests, and having been in influence among the people, could easily command a following.

These men were those most prominent in the establishment of religious revolt, which to-day has been divided and subdivided, until the various creeds number hundreds of different denominations, while the Catholic Church remains the same in principles of worship, stronger in the power of adherence, of discipline, and of religious tolerance. Its influence is felt over the entire civilized world. Its missions of worship exist among all races of men, and its Christian influence is advancing civilization, and with civilization we have a universal worship of Christ, the improvement of mankind, and the establishment of trade, commerce, and industry.

Christianity not only teaches the blessings of religion, but it educates the mind, develops the intelligence, and raises man above the sphere of indifference, above lawless ignorance, and above the base and brutal instincts of society. It is the great central power of progress, or promotion, in the achievements of thought and purpose. It seeks to build character, to improve ambition, and to teach the soul the true mission of life.

History informs us that from the date of Martin Luther's first public declaration of Reformation, one hundred and thirty years of terrible bloodshed and carnage ensued before peace was again resumed. Not that it was one hundred and thirty years of constant war, but a constant agitation, turmoil, and periodic rebellions, and in the close of the war between

Protestants and Catholics we find thirty years of the most stupendous desolation of life and property that the world ever saw.

Almost exactly one hundred years from the time Martin Luther posted his ninety-five theses on the door of the court church at Wittenberg, the "Thirty Years' War" was begun. It was the last great religious conflict between these two forces. The Catholics no longer sought to sustain their religion by force of arms, but by the power of wisdom, of constant vigilance, and the close application of its influence, it would conquer the world to an acknowledgment of its universal faith among all men.

How wonderful have been its achievements when to-day we see this Church established in almost every city and hamlet in the civilized world! It is no longer a cry to arms, but an appeal to human nature. It is a diffusion of the Gospel of St. Peter in all the commercial interests of life. It is the acknowledgment of universal toleration, universal peace and good-will, and universal Christianity in the hearts of the people. It is no longer the jealousies of kings, princes and potentates. It is the worship of God, the advancement of love and kindness, and the establishment of the teachings of Christ in all the nations of the earth.

CHAPTER XI.

MARTIN LUTHER.

MARTIN LUTHER was born at Eisleben, Saxony, November 10, 1483, and died in 1546. At a very young age he developed a remarkable genius for thought, study and advancement in discussion. His parents were poor, but determined to educate Martin in the profession of law, but in this they were not successful. His early Christian training was far more impressive than questions of law, and he became a conscientious and devout Catholic. He studied for the ministry, and in 1507 was ordained to the priesthood.

Soon after being ordained he was passing through a forest in company with a friend, when a terrible storm burst upon them. His friend was killed by lightning, and as the fearful bolts rent tree after tree he became stricken with an exceeding great fear, and cried aloud: "Help me, dear St. Anna! I will become a monk." True to this solemn vow he immediately made arrangements to enter a monastery, and soon bade adieu to his friends and took upon himself the monastic vows that would forever pledge his faith, his works, and his life to the cause of Christ and His Church.

Luther's life was one of strict observance of every vow and requirement of his religious order. He rigidly demanded of others the same principles he confessed, the same sacred worship, and the same love of humanity. In the monasteries he was loved for his filial duty to his superiors, his ardent worship of Christ, and his purity of life.

His zeal for the Church was unbounded, and when sent as a messenger to Rome, he traveled on foot from monastery to monastery, across the Alps, his love of worship growing stronger and stronger as he beheld the faithful administration of love, kindness, and relief. At Florence he was delighted with the management of the hospitals by Christian women, and when for the first time he beheld Rome in all its grandeur and magnificence, he was inspired with so deep a veneration for that Sacred City that he fell upon his knees, and with uplifted hands exclaimed: "Hail, Holy Rome! Oh, Rome! Rome! The city of Christ, the city of St. Peter, and the city of consecrated worship. How I love thee."

His admiration of Rome was increased as he visited its historic monuments of greatness, its Colosseum, gardens, aqueduct, ancient feats of engineering, its statues, and, above all, the ecclesiastical buildings and the massive and imposing structure of St. Peter's. For hours he viewed these structures with admiration, and blessed God for the privilege of beholding their splendor.

But not from the pleasure of viewing these holy buildings did he derive his greatest satisfaction. He longed to stand in the influence of Holy Authority and receive the spiritual blessings which would gladden his pious longings. He would make a full confession of all his sins, and in his toilsome ascent of Pilate's stairway he would continue his praises to God for the divine privilege of these favors in the Holy City of Rome.

Luther returned to Germany with the highest aspirations of Christian duties. He had become a devout admirer and

champion of the Pope. He had seen him and met him in the purity of Christian faith. He had loved him from afar, but now he was thrice loved and revered as he thought of the Apostle Peter, of Christ, and of God. Luther's heart was filled with true devotion to his Church, his religion, and his vows. If he had loved his religion before, he now promised to consecrate anew his life to the advancement of Christianity. He had received new encouragements, new visions of eternal life, and new veneration for the great head of the Catholic Church.

His conduct at Rome won for him the esteem of the Pope and those in high authority. His earnest Christian worship, and fidelity to the cause of Christ, were everywhere regarded as the offerings of a pure heart. He came to Rome for instruction, and returned filled with wisdom and truth. He came in the expectation of a spiritual blessing and received it, and went away in the full resolution of a dutiful son. He felt more fully than ever the sanctity of the Blessed Virgin Mary, and returned with a gracious vow of perpetual purity. He knelt at the altar of St. Peter, and arose with the bright visions of eternal peace.

The rapid promotion of Luther soon found him installed as a professor of theology in the University of Wittenberg, where he explained the Scriptures with great power of reason. He became not only a follower, but a powerful leader. His power of language and expression entranced his hearers, and he became known throughout all Germany as one of the most able and learned priests. He taught purity of thought, deed, and action, and although priest might sin, yet he would not

condemn. His compassion was great, and forgiveness the divine instruction of God.

Once when informed of the disgrace of a monk he said: "That offenses come I know is necessary; the wonder is that man rises and stands. Peter fell that he might know himself to be a man. To-day the cedars of Lebanon, which touch the heavens with their heads, are falling. Even an angel (a wonder surpassing all wonders) fell in Heaven, and Adam in Paradise. What wonder, then, if a reed be moved by the wind, and the smoking flax be quenched!"

Here we have an example of Luther's compassion for his fellow man. He seeks to mitigate the cause by the wonder that man, under the temptations of life, can stand at all. He realized the power of sin, the power of passion over wisdom, the body over mind. He knew that even an angel in Heaven could fall, that the Apostle Peter had even denied Christ, and for man, or priest, to be perfect and free from sin, was to claim divine origin. But, while it was not impossible to fall, yet he believed with Christian strength the desire for sin could be controlled and the mind, the thought, the soul, would rise above the body and temptation would fall harmless at his feet.

Again, we find him in the character of giving advice, and in a letter to Michael Dressel he explains as follows: "You are seeking peace, but in the reverse order; for you are seeking it as the world, and not as Christ gives. Do you not know, good father, that God is wonderful in His people, just because He has placed His peace in the midst of no peace. Peace, therefore, is not to be found with the man whom no

one disturbs, for this is the peace of the world, but with Him whom all men and all things disturb, and who, nevertheless, calmly and joyfully bears all things. With Israel, you are saying: Peace, peace; and there is no peace. Say, rather, with Christ: Cross, cross; and there is no cross. For the cross ceases to be a cross as soon as you can joyfully exclaim: Blessed Cross, among all trees there is none like thee."

Such teaching is indeed grand, sublime. A cross is no cross when it becomes the desire of the soul. In the persecution of Christians the cross of crucifixion was nothing less than the cross of eternal life. In the great Roman amphitheaters the cross the Christians bore was the forerunner of the establishment of Christ's Church, the foundation of Christianity, and its advancement to all nations. It was the giving of life that the Blessed Word of God might live forever.

Luther realized that the greatest obstacle to the advancement of Christianity was the old Atheistic philosophy. He saw that many were prone to believe that the best religion was that which was easiest to perform, that they were disinclined to believe where it exercised restraint, penance, and confession, and when this old pagan philosophy was placed before them they chose to follow it, as it was the broad road to a free imagination, with no remorse, no contrition of spirit, and no punishment of the self-will of man. Luther saw the sadness of this condition, and in his review of Aristotle, indignantly exclaimed: "If Aristotle had not been of the flesh, I should not hesitate in saying that he was of the devil." He had no patience with this impious desecration of God's Holy Name by denying the divinity of Christ and the salvation of man.

Luther had now arrived at the age of understanding. He had visited Rome, received the blessing of the Pope, declared anew his allegiance to the Catholic Church, and in his deep devotion had praised God for these unbounded blessings. He had returned to Germany filled with the deepest reverence, and yet he became the most violent opponent that Rome ever saw. Reared in the lap of pure worship, raised to manhood under the most powerful ties of brotherhood, and blessed in the sweet communion of love, he yet renounced his Christian vows, the Church of his devout worship, and the power of Christ in Rome.

Henry VIII denounced the Pope and established the Church of England, because he could not be permitted to follow his licentious nature by breaking marriage vows. Napoleon imprisoned and persecuted Popes to extort privileges by which he could become the head of both Church and State. Voltaire, Rousseau, and Aristotle persecuted Christianity, not by deeds of violence, but by the sophistry of logic. They drew pictures of infidelity, and in the imagination of their inventive genius they declared there was no God, no Divine inspiration, no salvation, no soul.

But what can we say of Martin Luther? Was he evil in mind and licentious in nature? No! No priest was ever purer in heart than was he. Was he won by the teachings of philosophy? His answer to Aristotle is evidence of his abhorrence of all sophistry and all inventions of reason. Was he like Napoleon, arbitrary and despotic? No, his nature was one of forgiveness, compassion, and love. Then why, may we ask, did this worthy, pious monk renounce his Church, his

fellowship, his vows? To answer this, we might ask in return, why does sin exist? Why was man made to break the covenants of God? Why did persecution follow Christ, even after his death? These are things that are beyond the comprehension of man. We are created, we live, we love, we die. The inspiration of God may brighten our souls to-day, but to-morrow the black clouds of idolatry may shroud our being in mystery.

History informs us that it was not the intention of Luther to renounce the Church, but to ingraft his logic into it. He had become a great teacher, and in many respects a philosopher—not a philosopher in the denunciation of Christ, but in the exposition of Christianity. He believed he had formulated a new system for the general interpretation of Christian worship, and in his ninety-five theses he would revolutionize the whole Catholic dogma. These arguments, which were advanced by Luther to sustain his views of worship, were in many cases directly opposite to the tenets of the Catholic Church, and immediately the priest, the monk, the professor, the philosopher came into open warfare with the Church at Rome.

Luther's denunciation of the Catholic religion caused a sensation, and spread consternation and dismay. Was it possible for this learned professor to openly disavow the principles upon which the Church rested, and which he had repeatedly vowed in the most solemn manner to sustain and defend? Is it any wonder that in fourteen days this startling intelligence was heralded over all Germany, and in two months that nearly the whole of Europe should read of Luther's

Reformation? These ninety-five theses, the product of Luther's reasoning, were printed everywhere. The audacity of this great philosopher to openly antagonize the Pope, to set up a new doctrine of worship, to proclaim his tenets to the world, was indeed a remarkable transformation.

The whole life of Luther was one of startling events. His actions were the outcome of impulse rather than modest submission. His determination to enter the monastery was sudden and unlooked-for. His vow to St. Anna, in the midst of a terrible storm, was but the impetuous demonstration of his being. His position in the University of Wittenberg was an unlooked-for promotion in his line of aspirations. His ninety-five arguments against the Church of Rome were the results of the teacher and not of the priest and scholar. He was called to teach theology, and he would invent that which would please him most. He had reasoned and he must sow his thoughts. He saw defects and must wipe out the whole structure. He believed mankind was blind, and he would open their eyes. In his mind's eyes he saw food for imagination, for conception, for invention. The world was wicked, and he would destroy its evil. It was lost in worship, and he would lead in reformation.

While Luther's remarkable utterances were read, discussed and denounced by many priests, monks, and professors, yet the Pope was slow to condemn. Leo X was free to grant the widest discussion possible. He was liberal-minded in his views of worship, and granted to all the right to think and act. Secretly he was amused at the controversy between what he called monastic wrangling. "Brother Martin has a very

fine head, and when he has recovered from the effect of too much drink the illusion will be dispelled." He could not believe so ardent a Catholic, and one so bound by devotion, by pledges of faith, by monastic vows, could mean antagonism against the Church.

On being mildly rebuked by Leo X for the public expression of his new theology, Luther writes, explaining that, as professor of the University of Wittenberg, it became his duty to teach theology, and in doing so he had exercised only the right conferred upon him. He assured the Pope that there was nothing dangerous in his line of teachings. It was only the dissemination of benefits to the Church, the people, and the cause of Christianity. In closing, he says: "Quicken, kill, call, recall, approve, reprove, as you please. I will acknowledge your voice as that of Christ, presiding and speaking in you."

Again we see the impulsiveness of Luther's nature. If he had offended, he would submit to whatever chastisement the Pope might inflict. He believed in the Pope, and yet he wrote against him. He believed that he represented Christ, yet he would reason against it. He believed that the authority of the Pope must be recognized, yet he taught disobedience. He believed that the decisions of the Pope were just, yet he taught that Christians should be bound by their conscience. With him the Church was right if we believed in its teachings, but wrong if we saw its defects. He desired to be in communion with Rome, yet he persisted in uttering his own theology.

When Luther was called for trial we find this remarkable

presentation of his position: "I, Brother Martin Luther, the Augustinian, protest that I revere and follow the Holy Roman Church in all my words and deeds, present, past, and future. If anything otherwise has been said I wish it unsaid. I protest that I am not conscious of having said anything contrary to Holy Scripture, the Church Fathers, the papal decrees, or right reason, but that all that I have said seems to me to-day to be sound, true, and Catholic. Nevertheless, as I am not infallible, I have submitted myself, and now submit myself to the judgment and determination of the lawful holy Church, and to all of better mind. Besides, I offer either here or elsewhere to present publicly a reason for my statements. But if this is not agreeable to Your Reverence, I am ready either to respond in writing to the objections urged and to hear the judgment and decision of the doctors of the renowned Imperial Universities of Basel, Freiburg, Louvain; or, if they be not enough, of Paris also, the parent of studies, and from antiquity ever the most Christian University, and that in which theology has been particularly cultivated."

This statement of Luther is given as evidence that he believed in the Church of Rome, the Pope and his decrees, but at the same time appeared unconscious of having written aught that was antagonistic to them. He was confronted with forty-one errors, and asked to recant. These errors were statements made in his theses, and antagonized the laws of the Catholic Church. Luther responded with gross insults to the Pope and in his address, "To the Emperor and the Nobility of the German Nation, on the Improvement of Christian Morals," formally severed himself from the Church by reject-

ing the hierarchy, denying the priesthood, calling upon the temporal powers to rise up against the Pope, deprive him of all government, abolish the taxes for his support, abrogate all issues of censures, permit the clergy to marry, discard masses for the dead, discard requirements for fasting, abstinence from flesh on Friday, and other important tenets of the Catholic Church. This address was published throughout all Germany, and the financial advantages to be gained by the Princes and Nobility won many ardent supporters for a complete severance of the power of Rome.

The entire continent was now deeply involved in the discussion of this great controversy. Would the Pope excommunicate Luther for his bold attack on the entire system and body of the Roman Catholic Church? Was Luther a heretic, and was he advocating a doctrine that would destroy the Church? These were questions of such vast importance that the world waited with feverish anxiety for the outcome of this deadly feud.

On the 15th of July, 1520, the Pope issued a bull commanding Luther, on the penalty of excommunication, to renounce, within sixty days, his ninety-five theses, and other offensive language he had hurled against the Pope and the Church. Failing to meet the demand, he was formally excommunicated, and in February, 1521, the Pope commanded the Emperor and Princes of the German Empire to enforce the law against heretics who had been excluded from the communion of the Church by excommunication. The adherents of Luther, with the noted Elector Frederic, asked for further examination, and, by consent, Luther appeared at "The Diet

of Worms," but, as before, refused to renounce even one statement previously made. "I neither believe the Pope nor the ecumenical councils alone, since it is quite certain and manifest that they have frequently erred and contradicted themselves. My conscience is captive to God's Word. I neither can nor will recall anything. God help me! Amen."

Thus the last effort to counsel with Luther proved fruitless, and a hopeless separation ensued. Luther returned to Wittenberg, where, in the presence of the students, he burned the bull, and thus declared himself forever free from the Pope, the Church, the priesthood, and the vows of faithful adherence to the Roman Catholic Church. On the 26th of May he was placed under the ban of the empire, and all persons, universities, and states were prohibited from affirming, defending, preaching, or in any way, publicly or privately, expressly or silently, favoring the doctrine of Luther, under pain of excommunication; and wherever his writings are found they shall be publicly burned and denounced as heresies, and, as far as possible, the teachings of apostasy shall be driven from the folds of the Church.

Luther, in a spirit of retaliation, replies as follows: "Where art thou, most excellent Emperor Charles? and, where are you, ye Christian kings and princes? Can you, who have made oath to Christ in baptism, endure these Tartarean declarations of Antichrist? Where are you, ye bishops, ye doctors, ye confessors of Christ's name? In the presence of these horrible portents of the Papists, can you keep silent? Thee, Leo X, and you, ye cardinals of Rome, I address and to your face I freely say: If this bull has gone forth in your

name, and with your knowledge, and you acknowledge it, I will use my authority, by which, in baptism, by the mercy of God, I became a son of God, and co-heir with Christ, and was placed upon a firm rock, which dreads neither the gates of hell, nor heaven, nor earth. I exhort and admonish you in the Lord, to repent, and to make an end to these diabolical blasphemies, and that too, speedily. Unless this be done, know that I, with all that worship Christ, will regard your See possessed of Satan, and the accursed abode of Antichrist, whom we not only cannot obey, but detest and execrate, as the chief enemy of Christ. For this declaration we are ready, not only to bear with joy your foolish censures, but even not to ask you to absolve us or account us of your memberage; we offer ourselves for death, that you may satisfy your bloody tyranny. But, if the spirit of Christ and the power of our faith avails, should you persevere in your fury after this has been written, we condemn you and, together with the bull and all its decretals, deliver you to Satan, for the destruction of your flesh, that your spirit may be delivered to the day of the Lord. In the name of Jesus Christ, our Lord, whom you persecute. Amen."

We almost hold our breath at the awful denunciations of the apostate monk. He almost assumes the position of divine authority when he declares that "I am a son of God, and co-heir with Christ, and was placed upon a firm rock, which dreads neither the gates of hell, nor heaven, nor earth." And further, "Unless this be done, know that I, with all that worship, will regard your See possessed of Satan, and the accursed abode of Antichrist, whom we not only cannot obey, but detest and execrate, as the chief enemy of Christ."

We now see the man in the fullness of a dictator. If he could not place his philosophy as the truths of the Church he would call down the wrath of Heaven to punish those who would not believe. The great Church of Christ had erred. It had blasphemed against Luther. The co-heir with Christ had been excommunicated, and now the wrath of injured innocence must descend in flames of living fire. The Pope must be possessed of Satan and the accursed abode of Anti-christ. The vials of wrath must be poured on the heads of those who could not believe as he believed. He must be considered infallible. He was professor of theology at the University of Wittenberg, and had studied the Scriptures with a deep understanding. It was not what the Apostle Peter had bequeathed to the Church, but what Martin Luther had concluded should be in. He was to be the authority, the law, the gospel.

Luther's terrible denunciation of the Catholic Church brought dangers to his person by infuriated men, and to avoid the penalty of imprisonment by disobedience to the State authority he was forced into retirement, and for a year was not known to the outside world. During this period he translated the Bible into German, fitting it, as has been charged, to suit his own system of belief. When conscience reproached him he laid its torments to the persecutions of the Devil. He was an incessant worker in his vineyard of reform. Now placed upon the defensive by being excommunicated, he opened his rapid-fire guns in almost ceaseless roar. So great was his productive ability that in five months he had written seven different publications of considerable length, all teem-

ing, with denunciations against the Pope and a defense of his ninety-five theses, or arguments, against the Church.

It was this wonderful ability to constantly place before the German people something new, or demonstrative, that gained their admiration and confidence. They were considering this ability as a gift from God, and their belief became stronger and stronger as he became more bold and defiant. Luther knew his powers of exhortation, and everywhere sought to convince the people that his belief, his theology, was the word of God. So strong were his utterances in publications and in speech that his word was being accepted as the true gospel of worship.

Again does it become necessary to quote his astounding utterances against the Church. On December 10, 1520, he posted the following declaration on the bulletin board of the University of Wittenberg:

"All friends of evangelical truth are invited to assemble about nine o'clock at the Church of the Holy Cross beyond the city wall. There, according to ancient apostolic usage, the godless books of the Papal constitutions and Scholastic Theology will be burned, inasmuch as the presumption of the enemies of the Gospel has advanced to such a degree that they have cast the godly, evangelical books of Luther into the fire. Let all earnest students, therefore, appear at the spectacle; for it is now time when Antichrist must be exposed."

At the appointed hour hundreds of students gathered at the appointed place with great expectancy. With intense excitement they saw Luther build a pyre upon which he placed the books of canonical law which came in conflict with

his theology, and as the fire seized these sacred laws he hurled into the flames, with great violence, the bull of the Pope, exclaiming: "Because thou dost trouble the Holy One of the Lord, may eternal fire consume thee!" Before the books were consumed Luther withdrew, leaving the students to continue in the entire destruction. Left to their own diversion they represented the affair as one of levity, singing funeral hymns, marching in mock procession, preaching farewell sermons; and to continue the orgies of persecution, they prepared a wagon, with floats, marching through the streets of the city and crying that Papal authority was forever burned and destroyed. To continue the excitement they gathered other books of the Church, and with renewed processions continued the work of desecration. All day long the rabble gloried in their wild, reckless demonstrations of mockery. They drank to the health of Luther, and cried against the decrees of the Pope. They cheered for one and groaned for the other. They praised God for His expositions of truth through Luther, and spat at the Pope as though he were in communion with Satan. So strong were their demonstrations that Luther, the next day, censured them to some extent for their levity. The solemnity of the occasion was broken by these brutal attacks, and while it did not materially affect the motives of Luther, yet to many reasoning minds it was cruel and unjust, and had more the appearance of studied revenge than the progress of Reformation.

On the following day Luther issued the following edict: "If, with your whole heart, you do not separate from the dominion of the Pope, you cannot be saved. In this wicked

world I would rather endure all perils than, by silence, burden my conscience with the account I must render to God."

Knowing that a terrible storm was in the atmosphere, and fearing its consequences, he again writes to the Pope: "If Christ loves you He will compel you to recall that declaration, since in the bull everything is condemned that you have heretofore taught concerning the mercy of God. This is no time for fear. but for raising the alarm, when our Lord Jesus Christ is condemned, dishonored and blasphemed. I exhort you, therefore, to humble your pride with as much urgency as you exhort me to humility; for you have too much humility as I have too much pride. But it is a serious matter to see Christ suffering. If heretofore we had to keep silent and be humbled, now, when throughout the world our Savior is made sport of, shall we, I ask, not contend for Him? Shall we not, for His sake, offer our necks? My Father, the danger is greater than many believe. Here the Gospel begins to have its application: 'Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.'"

In another letter we find his remorse of conscience ever troubling him in his dreams: "Last night I had a dream concerning you. I thought you were leaving me, and that I was most bitterly weeping; but I was pacified when you said that you would return."

It is not necessary to explain the ficklemindedness of Luther. His letters and violent declarations are in complete opposition. To-day he declares the Church is the foundation

of Antichrist, and to-morrow appeals to the Pope to come to the rescue of our Lord Jesus Christ. His mind was in one constant state of fear. In his passionate appeals to the people he goes to the extreme limit of persecution, and in the reaction he sues for mercy, comfort, and consolation. Had these waverings of his own faith been known to his followers, the Reformation of Martin Luther might have never been. But in the magnetism of his unexplained nature he swayed multitudes, molded opinion, installed a new theology, and brought into existence the foundation of all future Protestant religions.

CHAPTER XII.

MARTIN LUTHER—CONTINUED.

WE will not continue with a minute discussion of Luther's course, or the action of others. He was almost constantly engaged in writing books and pamphlets sustaining his position and denouncing the Pope. The Edict of Worms had condemned him as an outlaw in the eyes of the Catholic Church, and demanded punishment, but, having the powerful aid of several princes and bishops, he was not arrested and brought to justice. The German people were so astounded at the boldness of his accusations and his continuous words of defense, that they were unwilling to denounce him as a heretic, or to think of him otherwise than as one commissioned irom God.

To break monastic vows was regarded as a great wrong against the Church, against obedience, and against honor. But Luther determined to free the minds of others, if not his own, by a publication reflecting upon these vows as unholy, unchristian, and as conflicting with the fulfillment of the duties he owed to God. In his pamphlet, "Monastic Vows," he most determinedly points out the errors of a monk's life, the inconsistent requirements of duty, and the ungodly persecution of the rights of man, claiming that man falsified himself when he vowed himself to celibacy, to confession, to penance, and to the holy requirements of his faith. He called upon all monks to renounce their obligations and their alle-

giance to Rome. Some obeyed this call and were married, while others refused to become apostates, and remained true to the worship of God under the protection of the Catholic Church.

Luther, himself, followed the course which he had urged others to take, and in the year 1525, at the age of forty-two years, and in defiance of his priestly and monastic vows, married a Cistercian nun, named Catherine von Bora. This act startled and surprised Luther's friends, and even Erasmus, one of the greatest admirers of his opposition to the Roman Church, scoffingly writes: "This undertaking of Luther's appears to many a tragedy, but he himself must hold it for a comedy, as everything ends with a marriage."

Luther went so far in his opposition to the celibacy of the clergy, and to monastic vows, as to declare that such religious vows were against the teachings of Christ; that they were tyrannical, contrary to nature, and blasphemies against the laws of God. He held, therefore, that the law of clerical celibacy should be abolished; that monastic vows should not only be annulled, but made severely punishable, and all monasteries leveled to the ground.

Besides his violent opposition to monastic institutions, he just as violently opposed the time-honored sacrifice of the Mass, and wantonly set aside every feature of Catholic veneration, or invocation, thus forbidding the honoring of saints, a reverence for pictures, relics, images, or any representation that carries to the mind of the true Catholic the remembrance of the original.

Luther was often asked by what right he had exalted

himself over popes, bishops, councils, doctors, and fathers, and set himself up as a reformer? If he had received a commission from God, why not prove it by the manifestation of miracles, or by signs and wonders, as apostles and prophets had done before him? While he did not respond to these questions, yet he commanded that others who were preaching a different reform theology from his must prove that they were commissioned by some miraculous power of God, or be condemned for heresy.

Luther's controversial power consisted more in his boldness of declaration than soundness of argument in his defense. As he was eloquent in making his assertions and positive in every statement uttered, he easily gave his opinions the force of absolute facts. He would not admit the possibility of being wrong, and as he placed his hand upon the Bible, he declared that this book was his guide, and from it he drew his wisdom and his exposition of faith. For him there was no requirement of miracles, signs or wonders. The power of understanding and the comprehension of the Word of God were all-sufficient.

The boldness of his assertions gave to him the seeming appearance of being in the right, and when it was shown that his teachings were purely arbitrary and in direct opposition to councils and fathers, he would respond that councils and fathers were of the earth earthy, but that his teachings were from the Word of God, the Holy Scripture, the Undeniable Truth. If he were questioned as to his right understanding of the Divine Word, and told that his interpretation of it was against reason, he was ready to reply that

it was the Devil that misled the Romish priests in measuring the Word of God by reason, and that reason was a beast whom the Christian was, on the contrary, bound to denounce and destroy. Reason, he said, was the Atheistic doctrine of denial of Divine Authority. It was the Devil clothed in sophistry, and he who listens to it may depart from the true light of God.

If, however, the words in question were so clearly expressed that he could not deny that his own doctrine did not agree with them, he would appeal from the text to Christ, and say, that as he had the Lord and Master of the Scripture on his side he did not need to inquire into every passage by itself; or else, to sustain his doctrine, he would change the passage so as to conform to his teachings. Thus, for instance, in Romans iii, 28, he allowed himself to interpolate the word "alone" into the text, in order to support his doctrine that faith "alone" sufficed for justification. When this error was objected to he replied: Should any Papist be wishing to get rid of that word "alone" tell him at once that Doctor Martin Luther will have it there, and he says, "a Papist is just the same thing as an ass."

Thus we find that Luther, in the translation of his Bible did, in numerous places, change the real meaning so as to conform to his ideas of teaching. In his theology he believed that the exposition of Divine Truth should convey such and such impressions, and in his exalted wisdom it was eminently proper to either drop out or interpolate words, according as it seemed to accord with his understanding.

In a letter to his father we find that Luther desires to

explain how and why he has broken faith, and writes: "I send this book, therefore, to you, in order that you may see by what signs and power Christ now has freed me from my monastic vow, and given me such liberty that, although I have been made the servant of all, yet I am subject to no one but to Him alone. For He is my immediate Bishop, Abbot, Prior, Lord, Father, and Master. None other do I know."

In one of his exhortations we find Luther entreating his brethren to give up the services of Mass. "Dear sirs, abandon the Mass. Your way of celebrating it is not right, and you are sinning and provoking God's wrath." It was not until 1524 that the people of Wittenberg were induced to give up the long-established services of Mass. It was a great struggle of conscience, but the logic of this man prevailed, and he won control, and the cherished form of worship was abandoned.

Among the most fiery and vehement opposers of Luther and his doctrine, was Henry VIII, King of England, who afterwards became the Pope's bitterest foe. Henry, in writing to the Pope, declares that Luther must be punished for disobedience, heresy, and the desecration of God's Holy Church. Measures must be taken to terminate the propagation of Lutheranism, which poisoned the mind and meant spiritual death. That Luther was possessed of the Devil, and his teachings were more pernicious than were all the Turks, Saracens, and unbelievers combined. By his urgent appeals to stamp out the heresy, and punish the offender, Henry was given the title of "Defender of the Faith."

The spread of Luther's Reformation was not exactly in

the line of his expectation and wishes. Other reformers appeared upon the field, and, in pointing out the errors of Luther, sought to establish a religion of their own. Prominent among these new prophets were Zwickau, John Calvin, and Zwingli. Zwickau declared that all knowledge should be founded upon and confined to the Bible, schools should be abolished, and all study restricted to the teachings of Christ. In Switzerland there arose a new order called Zwinglians, who differed with Luther on many points of doctrine, and became powerful in many localities. Then we find that John Calvin, a Frenchman by birth, who was forced to leave France, established another powerful branch of opposition to Martin Luther at Geneva. Then followed subdivision after subdivision, until the number of denominations and churches became greater and greater, and even to this day are being remodeled, revamped, and placed on new foundations of faith.

A new feature now arises upon the horizon of the fame of Luther and his co-laborers in the field of reformation. The peasant people were everywhere being aroused against popes, princes, nobility, wealth, religion, and all society. They were having too much agitation, too much controversy, too much religion. Luther had broken the restraint placed upon them by the Catholic Church, and the wild terrors of war were soon raging. This war is known in history as "The Peasants' War." The peasants were aroused to madness by the oppression of their feudal lords, and through the religious excitement that filled the air, they saw their wrongs multiplied, their oppression intensified and their way made clear to open revolt. They saw Luther denounce the Pope, denounce the Church,

and denounce their mode of worship. They saw and felt these influences and having broken their allegiance to the Church of Rome, were beyond restraint. Their ravages were most terrible and destructive. They reviled the priests, sacked and burned castles and monasteries, destroyed images of Christ and the Virgin Mary, jeered at the worship of God, committed desperate crimes against women and children, and in the mad frenzy of uncontrolled rage they equaled the Reign of Terror in the days of Robespierre. For nearly a year this desperate carnage of death, fire, and destruction, swept the provinces of Germany. During this period of Reformation nearly one hundred thousand lives had been sacrificed, a large part of Southern Germany made desolate, and the peasants distracted in religion, faith, and truth. They had been conquered, but were embittered against God and man. The quiet of previous years had been turned into anarchy, bloodshed, and ruin. The gospel of Christ was reviled, hated, and trampled upon, and although Luther professed horror at the terrible strife, yet many of his religious co-partners were leaders in this great insurrection. History asserts that this war was instituted for the purpose of destroying the Church of Rome, persecuting Catholics, and establishing a reform government in both Church and State, and in this charge Martin Luther is held responsible just in proportion as his influence stirred the people from a peaceful submission to becoming the outlawed rebels of the empire.

After this rebellion another attempt was made by the Church of Rome to pacify the provinces of Germany and establish mutual relations between them and the Pope. The

Second Diet of Spires was called to discuss the matter, and to seek an understanding, if possible. This body issued an order to all Catholics, and to all the people, not to promote the spread of these new doctrines until there had been a thorough examination of the various forms and principles of worship and a decision made in regard to them. But the revolt of seven of the German princes and a large number of cities in the empire was the final downfall of the direct influence of the Roman Church in these provinces. Those in opposition to the edict of the Second Diet of Spires issued a formal *protest* against the action of the Diet, and because of this *protest*, the reformers were called from this time on by the name of Protestants.

The great revolt against the Church of Rome seemed to have almost circled the world. Nearly all of Europe, except Spain and Italy, had denounced the Catholic Church, and even in these countries it was strongly assailed with these new dogmas of Reformation, and but for causes arising which checked the advance of Protestantism, the revolt from Rome would have become universal, and the old ecclesiastical empire would have been broken up. But this was not to be the destiny of the Church. Its mission on earth had not been filled, and again it seems as though God stayed the hand of Reformation and turned the tide of revolt from a triumphant victory to one of dissensions and counter-reform. These causes may be considered as: Divisions among the Protestants, Catholic counter-reform, and the rise of the Order of the Jesuits. The divisions among the Protestants have already been mentioned. The Catholic Counter-Reform was the

active working of Catholics in places where the Protestants were being broken up by rival sects, and their faith in Reformation shaken. Such Protestants were urged to return to the original Church of their faith, with assurances that the Church of Rome was meeting the wants of the people by establishing new features of government between the Church and the State. Also, that the doctrines of its faith were so clearly expressed that all could understand. These assurances won many who were really at sea as regards their religious worship. They desired some excuse for returning. As the Reformers themselves were seeking to undermine each other, it was easy to resist their influence and return to the Catholic faith.

The Order of Jesuits, or Society of Jesus, was a most powerful agent in assisting in the re-establishment of the authority of the Pope. The founder of this society was St. Ignatius Loyola, a native of Spain, who conceived the idea of organizing a society for the purpose of defending the Catholic Church in all the kingdoms of Europe, where Protestant influence had become a powerful factor, and threatened to overthrow, not only the religious creed, but its power of State government. This Society of Jesus established branch societies everywhere, and by its powerful influence, energy, and devotion, it quietly and secretly counteracted the zeal and activity of the reformers. They soon became thoroughly organized, and not a movement of Protestant opposition was made, but the whole line of Catholic sentinels was posted and efforts made to defeat them. They became thoroughly disciplined in their mission, were ever watchful, and a constant

and uncompromising foe to the enemies of the Church. Not only were they sentinels and watchdogs of Europe, but they organized a system of missions in other countries. They saw the necessity of constant work at home and abroad, and in their zeal and fidelity to their Christian worship, they spread Christianity in all the countries of India, Japan, the islands of the oceans, and finally traversed the great continent of America. To these earnest patriots of Catholic faith may be traced much of the reaction which soon followed to the great benefit of the present Roman Catholic Church.

At the time of the organization of the Jesuits, Protestant influence was dominant in the countries of Germany, Denmark, Norway, Sweden, England, Scotland, and large portions of Switzerland and the Netherlands, while the Church of Rome held only the countries of France, Spain, Italy, and Ireland. The dissensions of the now numerous sects of Protestants, the Catholic Counter-Reform, the Order of Jesuits, and the enforcement of the laws against heresy, combined to hold the countries of France, Spain, Italy and Ireland, while in all the other countries of the world it commenced a new organization, stronger, more perfect in discipline, more faithful in precepts, and more enduring. It had been a great lesson to the Church, and henceforth it would work, not by the power of princes and nobles, but by the Word of God, the power of Christ, and the purity of the Virgin Mary. It was a lesson dearly bought, but one made necessary to purify the Church, to expand the gospel, and to teach Christian worship beyond the confines of Europe. God had commanded that His Word should be preached in all the

countries of the earth. The Church had established itself in Europe. It had become powerful in the government of kingdoms, empires, and principalities, and in its magnificent greatness had left the great pagan world to its own idolatry. The lessons of self-denial must be taught anew; the Crucifixion of Christ must become nearer and dearer; the virtue of true worship must be better appreciated; the zeal, fidelity, and endurance of true loyalty must be tested, and a new light in the service of God must brighten the earth. These were lessons that must be observed in the great expansion of Truth. They were the lessons of Christ as he taught the multitudes in his earthly life. They were the lessons taught by the Apostle Peter in the great persecution of Rome, and they are the lessons of to-day, which only grow brighter and brighter as Christian enlightenment encircles the globe.

Among the most worthy Jesuits who taught Christianity in foreign lands was the distinguished Francis Xavier, known as the Apostle of the Indies. His labors in India, Japan, and other countries of the East, were marked by the wonderful success of his missions. His earnest work developed a Christian influence that can never die. He established the Gospel of worship where the light of Christianity was never seen before. The name of Francis Xavier has ever been revered for his patient endurance, his earnest and never-complaining labor, and his faithful observance of Christian duties. He became known throughout India as a man of truth and love, a man of sympathy and tenderness, a man of holy purity, a man whose life was devoted to the Christian advancement of his fellow creatures.

Francis Xavier was not alone in the work of spreading the gospel of Christ. Volumes could be written of the cheerful sacrifice of life and the unstinted application of ability of hundreds of holy men, who have braved the dangers of exploration and the dangers of savage warfare. In the early days of America they taught the savage tribes of New England, of the Great Mississippi Valley, on the Pacific Coast, and in the home of the Montezumas. In history these names are credited with opening the way of civilization, of preparing the gates of immigration, and soothing the hatred of Indian discontent. Among these men we find the ever-to-be-remembered names of Fathers Hennepin, La Salle, Joliet, and Marquette. These men were missionaries and explorers of the Northern Lakes, and the Mississippi Valley. They founded many missions among the Indians and opened trade for the benefit of the world.

But we will return to the Church of Rome. This separation, this Reformation, was a tearing down of the relations between Church and State. It was a transfer of the making of ecclesiastical laws to the States themselves, and in the re-establishment of true worship the Church sought only to spiritually improve the mind, to teach obedience to God's Laws, and sustain purity, truth, and devotion. The loss of temporal power in no wise crushed the power and glory of the Church, which is coeval with the beginning of Christianity, and will be sustained until the end of time.

The greatest compliment which has ever been bestowed upon the Church was by Macaulay, the great English historian, when, in discussing the loss of temporal power, he

says: "The Papacy still remains, not a mere antique, but full of life and youthful vigor. The Pope is to-day the supreme Head of a Church that was great and respected before Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

What a tribute to the glory and endurance of the Church of St. Peter. He sees its existence when empires and nations have passed away; when the workshop of life is lost in unbroken silence; when the marts of commerce and trade are stilled in the wilderness of desolation; when art and science are forgotten; when a vast solitude sweeps the proud shores of Old England; when the grand structure of St. Paul shall have mouldered into ruins; and even then she will exist in undiminished wisdom and vigor, until man has gone to his long sleep, and time shall be no more.

CHAPTER XIII.

JOHN CALVIN. ULRIC ZWINGLI.

OUTSIDE of Martin Luther and Henry VIII, John Calvin was the most noted character in the days of the Reformation. The nature of John Calvin was aristocratic, rather than democratic. He taught reform in laws as well as religion, but in practice governed with absolute despotism. He was dictatorial, demanding the observance of his views, and harsh in the denunciation of opposition. He obstinately adhered to his own opinions, but did not hesitate to modify them if by so doing he could gain advantage. He introduced the gospel of his faith by despotism, not by conversion. To disobey meant punishment. Civil officers were instructed to suppress every Catholic manifestation, and to destroy every "unnecessary" practice of faith. He was violently opposed to the observance of abstinence from eating meat on Friday, and appointed detectives to go among the people and report their observation. A peasant who did not eat meat on Friday was arrested for the violation of law and cast into prison. The views of Calvin towards Catholics was one of malicious hatred. He declared that all Catholic kings, princes, rulers, and those engaged in government and teaching were the enemies of God, and should be removed. Like Luther, he could see only his own theology, and while Luther denounced him as a heretic, yet Calvin pitied him for his ignorance. His language was often abusive, and he was filled with deep

contempt, with harshness, and bitterness. He was an implacable enemy of the Catholic Church and constantly sought to denounce the Pope. In France he was driven from place to place because of his insolence to Church authority, and his rabid utterances finally compelled him to leave his native State to avoid arrest and punishment.

John Calvin was born in Noyon, France, July 10, 1509. He became an early advocate of Reformation, and was so intemperate in his assaults against Catholics that he was obliged to leave the country. In 1535 he went to Switzerland, where he prepared a new code of worship. Like Martin Luther, he had been a priest and studied theology, and in the zeal for furthering his own philosophy he founded the Calvinistic doctrine of faith. At Ferrara he taught the Duchess Renata, who became an ardent advocate of Calvin and rendered much assistance in the spreading of his teachings.

Before continuing with the history of John Calvin, we will return to the political and religious history of Switzerland at the time he first appears upon the stage of action. Switzerland was being aroused by other would-be reformers and Calvin found a fertile soil in which to sow his seeds of reformation. Previous to the appearance of John Calvin and Ulric Zwingli the people of Switzerland were strongly Catholic, but by the exhortations of Zwingli this new sect, called Zwinglianism, had obtained a foothold in several cantons and was made the law of these commonwealths. The proposed creed was new to the people, somewhat novel in its departure, and pleasing in its promises of universal faith. It declared the Catholic religion an unnecessary burden, and

a power over civil authority which should be abolished. The followers of Zwingli were shrewd in their management, and sought to please through the advancement of that most likely to give satisfaction. It could picture defects and at the same time show by exhortation that the "true gospel" was the gospel of Reformation.

ULRIC ZWINGLI.

In 1518 the story of Martin Luther's open hostility to the Catholic Church by attaching his famous ninety-five theses to the church door of Wittenberg, reached Switzerland, and Zwingli, who had been studying theology, immediately saw an opportunity to attract attention by advocating a special reform of his invention. He was ambitious, active, and energetic in his proposed line of action. He saw his opportunity and deliberately prepared his translation of faith and advocated the establishment of a new creed. Being a man of wonderful power of expression, in both written and spoken language, he deftly prepared a doctrine of worship after the general principles of Martin Luther, but differing in some minor matters.

Having prepared his innovations, he proceeded to introduce them in the great church of Zurich, where he had already become famous for his great learning and ability. This new reformation, coming from the source it did, was received with marked attention, and although the people were somewhat skeptical as to Zwingli being a proper person to present a new religion, on account of the character of his private life, yet they listened with interest, and when, in 1519, Bern-

hardin Sampson appeared and publicly preached indulgences, he attacked the Franciscan priest with all the power of his eloquence, denouncing the practice as beneath Church rights and its relation to humanity. He denounced the doctrine as unchristian and unholy. His powerful protests were received with favor among the authorities, and in 1520 the Great Council of Zurich became so enamored with his doctrine that they issued a decree demanding that all the priests of the canton should preach only such doctrine as they could prove by the Bible. Zwingli had said the principal tenets of the Catholic Church were not founded on the Bible, and now, to be safe in their instructions, the authorities demanded an exposition of faith only in accordance with what could be proved by the Holy Scriptures. They were not positive that Zwingli was correct and the Catholic religion wrong, but if they were confined to the Word of God there could be no mistake. They believed in the exhortation of this reformer, but would leave themselves on a sure footing by demanding a proof through the words of the Bible.

Bishop Constance sought to oppose this heresy, but was met with determined resistance, and his efforts were in vain. The doctrine was something new and unique, and being freed from moneyed exactions the people were attracted by its seeming popularity, and preferred its easy disposition of Church regulations. It demanded less Church restrictions and more freedom of action. It was to be more the government of each individual than the obedience to a powerful head. It was strict in the observance of the Sabbath, but not in the exactions of the Church. It placed the code of government

as a law of each community, and when this was fulfilled there was no other obligation to meet.

In 1522, Zwingli, who had disgraced his private life, demanded that the bishop and those in authority should permit the clergy to marry. He saw that his teachings of morals were not in accordance with his known conduct, and to cover his sins he demanded the right of marriage for the priests.

On January 23, 1523, Pope Adrian VI wrote a very kind and affectionate letter to Zwingli admonishing him of his evil conduct, and earnestly beseeched him to renounce his public utterances, and become an honest, upright, and obedient priest. He pointed out the errors of his ways, his life of moral dissipation, and his disobedience of God's laws and the principles of the Church. The letter was one of advice and entreaty. The Pope was considerate in his denunciation of wrong, his explanation of errors, and his appeal to Christian virtue. He understood the fiery nature of this priest reformer and sought to subdue his ambition by a personal appeal to his manhood, his vows, and his duty to the Church and obedience to those who were in authority. But alas! the kindness of the Pope was bestowed upon a stubborn and unappreciative mind.

The letter was received with ill-favor. Zwingli exhibited extreme folly in denouncing the entreaty in harsh and abusive language. The Pope had sought, through the mildest means possible, to convince him of his unjust denunciation, and as man should treat man, he was entitled decent respect. Instead of creating thought and consideration, the disobedient priest was more determined than ever to denounce the Pope

and expand his own theology. His theories of religion must not be questioned, even by the Church, against which he threw his venomous declarations. It was no longer, Am I right? but, How can I overthrow the power of the Pope and establish my creed?

On January 29, 1523, a conference was held in Zurich to consider the differences existing between the Pope and Zwingli, which now had become a positive open revolt. This conference must decide between these contending forces. At this meeting Zwingli presented his sixty-five theses in defense of his position and demanded a careful analysis of them. These theses were so complicated the conference was unable to thoroughly understand them, and while he was convicted of error in openly opposing, or rebelling against the Pope, yet the conference did not declare him wrong in his declarations of a proposed reformation.

A second conference was called in October following, and although the friends of the Church worked hard to subdue the advancement of Zwinglianism, yet this second council would not condemn. As a result of this decision the reformer became bolder in the denunciation of the Pope's authority, and more aggressive in the dissemination of his new doctrine. He advised his clerical adherents to disregard the established law of the Church in regard to celibacy and become married men, and he, himself, married Anna Reinhard, a widow, with whom he had for years been in sinful intercourse.

The decisior ; the second conference was a great victory for Zwingli. ne had openly defied the Pope of Rome. He had controlled the two councils, established a line of new

ideas of worship, created religious power for himself, enthused his followers, and to further his own selfish desires had disobeyed the laws of the Church and was now a married priest. Zwingli was now outside the Church. He had declared against every distinct feature of worship. He had denounced the observance of Friday, the benefits of confession, the practice of penance, the veneration of the Virgin Mary and, above all, the power of the Pope as the head of all the Churches of the Catholic faith. He would destroy the form of prayer, the blessing, the Holy Mass, the clerical raiment, the emblems of Christ and his crucifixion, the altar and incense, the celibacy of priests, the monasteries, and in strong terms denounced the Jesuits as an order of no Christian value, which should no longer be an incubus upon the body of the Church.

It may seem strange that the authorities of Zurich should tolerate the professions of Zwingli against the Church, but when we consider that there were large possessions of Church lands, vast numbers of gold and silver vessels, and other valuable property, it is easy to see that through the mercenary motive of confiscation the commonwealth could retain those lands, and all other property, and thus obtain greater revenues for the benefit of the office holders, or those having charge of the government of the State. It was the same then as now. Money was the price of faith, the motive-power of the worship of God, and the instrument by which men weigh their honor, their happiness, and their immortal life. Revenues for benefits to the individual only, not revenue for the building of churches, chapels, and missions

of God, but revenue for selfishness, for power, and for the splendor of court. It was this plea of Zwingli that won the council of Zurich. By the overthrow of the Church, and confiscation of its property, there would be an increase of revenue, and at the same time an individual worship not under control of a higher authority. These individual favors won for this new apostle of reform the protection he desired, and the religious power he sought to confer upon himself.

The protestation made by the Bishop of Constance was not heeded, and no attention was paid to the assembly that met at Lucerne to denounce the action of the council of Zurich in confiscating Church property and allowing the spread of the reform heresy. By the influence of Zwingli the council issued a decree of religious persecution, by which the people were forbidden to recognize the Catholic worship in any of its forms. Not only had they confiscated the property of the Church but they would confiscate the conscience of their people. They would destroy their established modes of worship, the principles of their faith, and seek to establish a new decree.

In 1525 this council forbade the sacrifice of the Mass, and ordered a destruction of all the Church emblems of worship. The altars, pictures, raiments, crucifixes, images, music, and other church property of this description was ordered destroyed, and in place Zwingli introduced his version of the Lord's Supper as a chief discipline of worship. The observances of this new creed were cold and formal. There were no requirements of self-sacrifice or humiliation. Penance and confession were unnecessary humiliation and repentance,

and would be discarded. Observe the moral law and you have observed the laws of the new church. It was the worship of God according to the dictates of conscience. You obey the edict of the commonwealth and you have fulfilled the requirements of your confession, your faith and your obligations to God and man.

So strong was the requirement that all should serve God in the participation of the Lord's Supper, that a severe penalty, or punishment, was meted out to all who refused to surrender their form of worship and accept the new. So imperative became the law or mandate that, in 1529, attendance at Mass was forbidden in Zurich and adjoining cantons. The people refused to surrender this great privilege of worship, and a constant persecution was enforced to deprive them of it. On absolutely refusing, they were imprisoned, fined, scourged, and in many ways were made to suffer the penalty of disobedience. In many instances it was but a repetition of the old barbaric line of treatment. Cæsar was right and Cæsar must be obeyed. Zwingli was the gospel of salvation, and by it all men must be saved.

Zwingli was made master of the religious situation, and, like Martin Luther, sought to uphold Christian discipline by a formula of how to worship, what to denounce in the Church of Rome and in whom was delegated power to maintain this new religion. In his sixty-five theses he pictured the faults of the Pope and his Church, the inconsistency of its requirements, and the "true gospel" as discovered by his study of philosophy and theology.

At Basle the same spirit of intolerance found free expres-

sion, although at first it was opposed by the authorities, but in 1527 Zwinglianism overcame all opposition, and, as in Zurich, its Great Council excluded Catholics from membership, broke in their churches, destroyed their evidences of worship, and forced the people to become followers of their faith. It was the work of a religious despot. It was toleration only as it obeyed their mandates. The new gospel of Christ should be applied to all men without regard to favor, feeling, or conscience. It had denied the Pope and his Church, and in this denial all must unite in praising God for its overthrow.

This heresy was preached at various other places and was victorious over the established Church of Rome. In Berne the Great Council gave resistance, but in so feeble a manner that the followers of Zwingli became doubly aggressive and demanded the adoption of their reform. In 1528 a religious conference was called to decide what should be done with this heresy. By the action of several apostate priests the new religion was adopted, and immediately there was begun a persecution against the rights of Catholics to worship according to their faith. The whole canton of Berne was declared in favor of Zwingli, and toleration was no longer acknowledged by that government.

The defeat of the Pope and the Church was a sad thing for them. They were robbed of that God-given right to worship according to the dictates of conscience. But here no conscience was allowed. It was an imperative mandate. The new religion was to be enforced without regard to its origin, the character of the founder, or the divine authority of its

establishment. The philosophy of Zwingli must be enforced, the Pope denied, and the Church of Rome scandalized, villified, condemned, and made to suffer the most degrading persecutions that force could invent. Not only were their churches desecrated by the hand of the vandal, but all forms of Christ's crucifixion, his Blessed Mother, the holy vessels, the remembrances of the Apostle Peter, and all features that gladden the heart of the true Catholic were spit upon, trampled upon, destroyed or confiscated in the mad desire to rid the canton of all things that represented the faith of the Church of Rome. Not content with the destruction of church embellishments and the sanctity of the altar, they would, in many instances, burn the churches, imprison the priests and terrorize the people. Fathers and mothers were threatened with imprisonment, their property confiscated, their lands deeded to new adherents, and in many instances publicly scourged for failing to comply with the new force. Where they were stubborn and refused to comply with the demand, their children were taken from them and placed under influences which would mold the new belief as the true religion into their hearts and minds.

While the people were not massacred, as in the days of Nero, or the French Reign of Terror, yet the methods were almost as brutal in their compulsion, in their despotic denunciation of free worship, and in their encroachment upon every right of the people. It was the re-habilitation of every feature of the persecution of early Christianity except the penalty of death. Its encroachments upon other cantons caused a furious war to ensue. It was a war resulting from

the fiery exhortations of Zwingli to prostitute the whole Catholic Church in Switzerland. Not content with his reformation in the cantons where he had obtained authority, he must dominate over all the Churches, and wipe out what he called a stench upon the religion of the world.

The war raged with the desperation of uncontrolled fury. On the one side was the aggression of this new religious force. It was wild with fanatic persecution. It had become a religious craze in which all men were wrong except themselves. They were the true apostles of faith, and the great salvation of God must be accepted by force, if not by willingness of heart. There could be no question, no remonstrance, no deviation from the law laid down. By Zwingli they had found the right and all men must be saved whether they wanted to be or not. On the other side were the devout Catholics, earnest in their faith, true to the teachings of their Church and determined in the defense of their rights. They had borne this persecution until its hardships were beyond endurance. They had suffered the destruction of their churches, their altars, pictures and relics. They had seen the images of Christ and the Blessed Virgin Mary torn down and blasphemed against. They had seen all that was most near and dear to the Catholic heart ruthlessly destroyed, or defiled, by the hand of the religious assassin, and now they were ready to lay down their lives rather than longer submit to the desecration of their family worship. It had reached the last point of endurance, the die was cast, the further encroachment of religious intolerance must cease, or they die in battle as martyrs to their convictions of right.

In this struggle the cause of Zwingli was unsuccessful in forcing his faith beyond the provinces he then controlled. Zwingli, himself, was slain, and in the peace which followed there was greater moderation in the enforcement of hateful forms of worship. The battle of Cappel, on October 11, 1531, will ever be remembered by Catholics as a grand victory over the encroachments of this new Protestant Reformation. It was instituted by the ambition of a restless and impetuous apostate priest—a priest of low moral character, who, to cover his sins, sought to invent excuses, by parading as a great humanitarian. He would excite the ambition of others to villify the Catholic Church, to destroy the power of the Pope, and to make himself powerful in the establishment of a proposed reform. His death was the downfall of oppression and further persecution by his followers.

JOHN CALVIN.

After the battle of Cappel the Canton of Berne sought to influence the city of Geneva to adopt this new faith, not so much from a religious standpoint as from a political one. These provinces were allied politically and now Berne sought to make closer the relations by adopting the same religion. The Council of Geneva finally yielded to the entreaties of Berne and the Catholic religion was formally renounced and Zwinglianism was declared the religion of this rich and powerful city. The Council now permitted a desecration of all Catholic Churches, and, as in the other cantons, all articles of faith and worship were destroyed, and the people forced to bow to the hand of the vandal. It was but a repetition of

what has been described in Zurich, Berne, and other Catholic places. The emblems of faith, such as altars, relics, paintings, sculptured images, holy vessels, and all articles of Christian worth were destroyed, and the power of the Council made supreme. It was a declaration of intolerance, or persecution, and to protest was imprisonment, punishment, confiscation and ruin. Ministers were accompanied by armed troops to forcibly take possession of churches, rid them of emblems, and force the people to attend worship against the dictates of their own conscience. Every opposition made by the people and priests was suppressed by the power of the troops. To refuse to obey was to sleep in a dungeon, to suffer the spoliation of property, to be exiled from family and friends, and to bear the indignities of a cruel persecution.

We may sometimes think ill of those honest people who submitted to the destruction of their religion and mode of worship, but when we consider their position, their long continuance in obedience, and their lack of education, we cannot blame them too severely, for who of you, dear readers, could stand this force of law and government? Consider, then, these persecutions, and see an armed force enter your church, destroy your emblems of worship, cast you into prison for disobedience, threaten the removal of your children, the confiscation of your property, and at the same time know their ability and disposition to carry out their edicts, and you would not be human if you did not protect your home, your family, and yourself. It is but human nature to defend loved ones, home, and its sacred influences. Few could resist the demands of this force, and no one should be condemned for seeking

his personal protection. It was not the same condition that surrounded the Christians at the time of Nero. Then the Church was seeking its foundation, its basis of endurance, and its rock of salvation. It was the establishment of Christ's Church by the Apostle Peter. It was a time when to falter meant everlasting defeat. It meant that the pagan world was lost to human agency. It must be the sacrifice of liberty, of all things earthly, and of life. It was to prove that the crucifix was stronger in God's hands than was persecution in the hands of murderers and assassins. It was the order of God that men should lay down their lives that Christ might be glorified. It was to prove to the pagan rulers that Christ could not be dethroned, nor faith in him shaken by crucifixion. At the time of John Calvin and Ulric Zwingli it was not a question of Christ, but how best to serve him. These reformers had no fight with the Catholic Church as to the divinity of Christ, or the future existence of man. It was the faith, the creed, the church. It was whether the Pope should be at the head of all Christendom, or whether the worship of God should be at the will of any one who should choose a new theology. They preached salvation through Christ crucified, and through their version of a "true gospel" and a true religion, while the people protesting against the forms of reformation were submissive, because they were still allowed to worship their Savior and venerate the Blessed Virgin Mary. Had they been compelled to worship idolatry these reformers could never have gained control over them. The people were made to believe that the Church of Rome had degenerated from the true religion, and being powerful in exhortation, they obtained ready concessions from many of their followers.

One of the effects of this new innovation was to destroy discipline, destroy the observance of religious government, the true character of faith, and the careful consideration of sin. It had destroyed Penance and Confession, and in its place had grown up the weeds of a licentious disposition. Nature had not been curbed and the evil influences of a lustful nature were destroying the groundwork of purity, the reverence of truth, and the protecting influence of the teachings of the Church. These elements of man's nature being freed from the restraint of the Church, grew stronger and stronger, and more dangerous to the morals of the people, until it became the ruling passion of society. The leaders sought in vain to stay the tide of immorality, but were powerless to check its way. Catholic restraint was gone, and with its absence the vile passions of men became uncontrollable, dangerous to government and dangerous to the welfare of society, of religion, and of order.

At this critical point of the Reformation of Ulric Zwingli, John Calvin entered Geneva with his doctrine of worship, his new power of expression, and his new version of the Gospel of Repentance. The people became interested in this new leader, were easily seduced from following Zwingli, and accepted the faith as now laid down by John Calvin.

Soon after the arrival of Calvin in Geneva he married the widow of an Anabaptist of Strasburg. In 1541 he was given almost absolute control over the ecclesiastical government. His worship was cold and formal, consisting in special prayers, psalm-singing, catechetical instructions and sermons. All ornaments, raiments, images, or pictures were removed from

the church. The finery of dress was considered sinful, and mirth must be subdued, as this was one of the great agencies of the devil.

Calvin saw the benefits of confession and desired to introduce it into his service, but owing to the Zwinglian influence he adopted open confession during church services. This confession was only the admission that the individual had received Christ in his heart, and desired to stand upon the faith of this new creed. It was not the admission of any particular sin, but a declaration of repentance, and the desire that God will forgive.

For the maintenance of moral discipline, a church tribunal was established to keep watch over individuals, or families, and ascertain if they were proper in conduct, and were regular attendants at church worship. This tribunal was composed of preachers and laymen, and was allowed to encroach upon the sacred rights of the home. They were allowed to listen at the keyhole, to enter as spies, or in any way whatever to obtain the secrets of the household. It was a most infamous inquisitorial machine. They had not only the right to enter the house at any hour, but were empowered to question the individuals, ask for evidence, and if in their judgment they were guilty of misconduct, to declare a punishment. The most stringent measures were adopted to enforce the rules of the Church and the ordinances of the city. Some of the most innocent pleasures were denied, as the somber faces of the leaders could scarcely permit anything that would provoke mirth or jollification. Even family festivals were forbidden, and to dance was an abomination unto the Lord.

The old residents were unwilling to submit to these restrictions upon their innocent pleasures. They were not raised with apparent sadness and sorrow in their faces. Theirs had been a life of pleasant recollections, and pleasant expectations for the future, and now to wrinkle the forehead in deep meditation, and to frown and scowl at every feature of worldly pleasure, was too much for their forbearance, but to rebel meant punishment, and in many instances execution. Civil officers received strict orders to suppress every Catholic demonstration. If a Catholic refused to obey the mandates of this new religious law he was punished according to the enormity of the proclaimed sin. If he refused to eat meat on Friday it meant imprisonment until his public confession declared this sacrifice as an unworthy observance, and should be abolished. The authority of Calvin was most despotic, and his inhuman severity in the enforcement of his religious laws was degrading, offensive, and intolerant. His abuse of all things Catholic was but the natural overflow of his unconcealed hatred. He was devoid of conscience in the execution of penalties, and for Catholic human life there was no justice, shame, or remorse. To be a Catholic was to be an enemy of God, and as God was the great central figure of worship, there must be no opposition to his appointed time, place, and manner.

It is from John Calvin, we find, that the strict and extremely orthodox Covenanters of Scotland, and the Puritans of New England descend. These people have ever been the closest disciples of a stern and unforgiving religion. They seem to inherit the enmity of all things Catholic, and are opposed, in a great measure, to all things not strictly in conformity with their belief of life and its eternity.

CHAPTER XIV.

SUMMARY OF THE REFORMATION.

IN the preceding chapter we have given a short account of the Lutheran Reformation, its causes, results, and effects. The history of Martin Luther is one of remarkable record. He was brilliant in thought and ingenuity, powerful in presentation, and cool and adroit in plans and execution. Few men have lived who could mold public sentiment with such power of fascination. Like Napoleon Bonaparte, he was the master of all situations and at all times. His power of eloquence was equaled only by the mesmeric influence of his presence. These powers won for him admiration of character, fervent devotion to principle, and profound veneration for his understanding. The early purity of his life, and his love and obedience to the Pope, stands in strong contrast to his future hate, malice, and persecution.

In the study of theology his mind conspired at conclusions, wrought out new inventions of ideas, and arranged them for the benefits of adoption. At first these thoughts were in wild expansion, but by the force of concentration he evolved a new line of religious control, a new system of worship and a new doctrine of Divinity. Alone and unaided he stood before the Christian world defiant and aggressive. His friends were dumbfounded at his audacity, and the Pope laughed at his earnestness. As he had no enemies, there were none to revile, or to secretly seek to overthrow. His ninety-five theses were

circulated as a startling announcement of something, they knew not what. It was like a flash of lightning from a clear sky. They came unannounced and in their startling assertions were like the weird whisperings of a mighty storm. The Christian world was amazed, stupefied in astonishment, overwhelmed in consternation, and yet Martin Luther stood like a great gaunt specter rising higher and higher in the sublimity of his awful daring. And there on the brink of a fearful precipice he stood waiting the result of his proposed Reformation.

Gradually he surrounded himself with a powerful force of friends and allies. The Pope grew serious and asked for an explanation of his remarkable conduct. Luther fell upon his knees and begged the Church to accept his doctrine, his theology, his invention. He would revolutionize all forms of worship. He would point out the straight and narrow way. He would lead a true repentance. He would be the mortal Messiah of the Church, the representative of Christ, and the true apostle of worship. All these he would bestow upon Christianity if the Church would but fall down and worship him. He appealed to the princes to overthrow the power of the Pope, to appropriate the revenues to their own use; to become independent, and more powerful in government. The Diets, when convened, condemned him as a heretic, but no one sought to enforce the edict. The Pope was finally obliged to excommunicate him, although he left the door open for confession. They believed the passion of Luther would pass away and he would yet return to his mother's love. But the fiery zeal of uncontrolled force drove him further and further

from the hearthstone of affection, from the power that endowed him with learning, the power that bestowed upon him position and fame, that ripened his manhood into the conscious power of strength, ability, and character. From this love, this affection, this endowment, he turned with all the malignant desire of a depraved nature, and all because his theology, his philosophy was not adopted as the foundation of the future Church of Rome.

From this revolt of Martin Luther originated the long line of Protestant doctrines of worship. When once a people are divided in opinions there will arise a Babel of voices clamoring for this or that, for consideration, for expansion, for rejection, for issues of every character which the ingenuity of man can invent. So frail is man in his own power of understanding, that any creed, no matter how ridiculous, how ungodly in character, or how foreign to the light of reason, if presented with eloquence and apparent faith, will find its followers, and in proportion to the energy used to advance this thought or theory, so will this new doctrine expand, multiply, and become the law of men, states, and nations.

It is Satan's scheme to first create discord, then division, then anarchy, then ruin. It is only by strength that progress, enlightenment, and Christianity moves this world of motion. Destroy strength and you destroy the whole fabric of purpose, of light, of endurance, and power. God ordained that law, order, and obedience must be the groundwork of happiness. Without law there can be no security of life, no guarantee of purpose, and no protection of rights. Without order we have chaos and ruin. Without obedience it is one realm of mutiny,

a storm-tossed ship without rudder or compass, a mob without leadership, an army without a general, and honesty without truth.

The Catholic Church was founded by Jesus Christ, and the Apostle Peter was its first visible head, and in these 2,000 years it has remained steadfast in its promotion of truth and Christianity. Nations have lived and died, and yet in all the varied changes of institutions, in all the expansion and contraction of governments, we find this Church at the beginning and at the end. It is the Alpha and Omega, the first to preach the gospel of Christ, the first to lay down their lives in sustaining the true faith of God. And while they suffered death by ghastly brutal means, by fire and sword, by crucifixion, yet in all its persecution it grew brighter and brighter, its influence spread farther and farther, until the whole world seemed to yield to Christian power.

Such is the history of the Catholic Church, and while paganism sought to persecute it out of existence, yet in the hands of God this persecution was but the means of perfecting its strength, its power, and its glory. And while Martin Luther sought to tear down its foundation of principles and build upon its fallen structure the story of Reformation, yet it passes through these years of assault, freed from the dross of indulgence, of conspiracy, and of jealous power. Not once in its long line of triumphs and adversity has the Church been made weaker in its defense, less devout in its teachings, or less dim in its splendor, but ever rises, purer in purpose, more stable in discipline, and more grand in the development of Christian love and forbearance.

CHAPTER XV.

THE THIRTY YEARS' WAR.

AS has been mentioned in a preceding chapter, this "Thirty Years' War" was the last great combat between Protestants and Catholics in Europe. It was the most disastrous conflict since the beginning of the Christian Era. History informs us that its effect upon Germany alone was beyond calculation, that it is impossible to give expression to its wretchedness, its devastation of cities, homes, and country. In 1618, the date of the commencement of this struggle, Germany had a population of 30,000,000; at its close, in 1648, it numbered less than 12,000,000. No one can comprehend this terrible destruction of life and property. Many of the most flourishing cities were almost completely destroyed, and commerce, trade and industries ruined. The magnificent city of Berlin was reduced to a few hundred destitute and starving people. The duchy of Würtemberg could scarcely number 50,000 individuals, where before there flourished more than half a million. The ruins of the homes of peasants were on every hand—on all sides was despair and desolation. The country was literally a blackened waste of war's destruction. No enterprise, no trade, no commerce, nothing of the arts, sciences, or learning. Education was entirely neglected, except the education for war. Children were born and grew to manhood with the cry of Reformation on their lips, with the denunciation of all things Catholic in their hearts, and

with war as the only aim of life. It was the most barbaric age of German existence. Moral law was lost in the forgetfulness of duty to mankind. Vice, nourished by the impure atmosphere of constant camp life, had full sway; licentiousness ruled supreme. Cities that erstwhile had spread renown with their paintings and sculptures, now lay in ruins and neglect. "In character, in intelligence, and in morality, the German people were set back two hundred years."

The followers of Martin Luther may declare that this awful calamity was the work of Catholics and of Catholic inception, but in this they are much mistaken. It was a conflict almost directly traceable to Protestant revolt from the Roman Church, and we find that the spirit of conquest and political aspirations entered largely into it. But construe it as we may, it was the termination of the great religious revolt, or Reformation, begun by Martin Luther, Ulric Zwingli, and John Calvin. While they may rejoice in the overthrow of Papal authority, yet their victory was gained only by an enormous sacrifice of blood and treasure. The desolation of the German empire; the 18,000,000 people lost in the conflict; the destruction of commerce; the decline of architecture, of learning and of science; the loss of character; the political disunion; the vice, misery, and degradation incident to a war of this nature: all these must be added to the price of their victory.

In 1608 the Protestants of Germany formed the Evangelical Union for the purpose of encroaching upon Catholic religious sovereignty, by extending their form of worship. In order to defend themselves against this encroachment the

Catholics, the following year, organized a confederation known as the Holy League. These two organizations at times became desperately hostile, and all Germany was being rapidly prepared for the fierce religious war that soon followed.

The first cry of war was in Bohemia, where the Protestants rose in revolt against their Catholic king, Ferdinand. Having overthrown Ferdinand, they elected Frederick V, of the Palatinate, son-in-law of James I of England. The new Protestant king immediately expelled the Jesuits, commanded obedience to his decree of worship, and established the religion of Martin Luther throughout the province. The Bohemian king, Ferdinand, again obtained control of imperial affairs, however, and his followers elected him emperor and rallied to his support. As the Catholics were highly incensed at the Protestant king, Frederick, for his unjust conduct against the Jesuits, and the enforcement of his creed among the people, they made a desperate effort to regain their religious rights, and in this effort Ferdinand was successful. The revolt was quelled, the leaders of the insurrection executed, and the reformation in Bohemia came to an ignominious end.

The success of Ferdinand created consternation among the Protestant German princes, and they appealed to the king of Denmark, Christian IV, to come to their assistance. The king, being supported by England and Holland, willingly entered the contest in behalf of the German Protestants, who were greatly encouraged by this new alliance. On the side of the Catholics were two noted leaders—Tilly, who commanded the Holy League, and Wallenstein, who commanded the Imperial army.

The struggle that followed was desperate in the extreme. The Protestants fought to overthrow the Church of Rome, and the Catholics to regain their confiscated property—churches, monasteries, and other ecclesiastical lands. On the one side it was to conquer Romanism and extend the Reformation; while on the other, it was to regain possession of what was lost. In this war Christian was defeated and, in 1629, sued for peace and retired from the struggle. In this peace the Edict of Restitution restored to the Catholics of North Germany all the property confiscated by the Protestants, in violation of the terms agreed to at Augsburg in 1555.

In this connection it may be well to mention the nature of this Augsburg treaty. It was a convention of the princes of the German states whereby it was agreed that every prince should decide the faith he and his people should follow, taking his choice between the Catholic and Protestant religions, and when he had chosen his religion, that religion must remain inviolate. As will be seen, the people were not considered at all. If a prince decided to become a Protestant, his subjects must become followers of the same faith, whether so inclined or not. It was toleration to princes, but intoleration to the people. As the people were originally Catholic, it became a religious burden and a persecution. But, according to this agreement, each prince should have complete religious control, and no force should be resorted to, to add to or take from. It was an agreement binding each party to observe the religious rights of others.

It was the violation of this treaty that was largely responsible for the declaration of war. The Protestants had con-

fiscated valuable property which, in the Peace of Lübeck, restored to the Catholics, through the Edict of Restitution, two archbishoprics, twelve bishoprics, many monasteries with their valuable possessions, chapels, churches, and other ecclesiastical property.

In 1630, Gustavus Adolphus, king of Sweden, resolved to throw his influence towards the German forces, and strive to regain what Protestantism had lost. Accordingly, at the head of 16,000 Swedes, he entered Northern Germany, but the dispirited Germans were slow to renew the conflict, and Tilly captured and burned the city of Magdeburg, and slew 30,000 of the inhabitants. The Protestant princes imme diately upon this united their forces with the king of Sweden and, in 1631, at the celebrated battle of Leipsic, defeated Tilly with great loss. Later Tilly was again defeated and fatally wounded, thus giving Gustavus a decided victory.

Wallenstein was now called to head the armies of the Holy League, and, through his great popularity, was soon in command of 40,000 determined men who, in 1632, attacked the Swedes on the field of Lutzen, in Saxony, and gave them battle. This conflict was one of the most stubborn and desperate battles fought in the entire period of wars. The Swedes were victorious, but Gustavus was killed. Notwithstanding the Swedish king and commander was killed, the Swedes would not withdraw from the conflict, but continued to fight for the cause of Protestant Germany for several years thereafter.

And so the terrible desolation of war went on. Those who were engaged in the first years of the war, had now

passed away, and new leaders, with new ideas of conquest, filled the ranks of those engaged in this greatest of religious struggles. It was not until 1643 that the first whisperings of peace were heard. The country was ruined, the cities depopulated, and yet with all this bloodshed, rapine, murder, and desolation, no one desired peace unless on terms advantageous to his side. Peace would be gladly welcomed, but it must be a Protestant or a Catholic peace. The division of territory must be made in such a manner as to be satisfactory to Sweden, Germany, France, and the Roman States. For five years there was constant discussion and negotiation, until at last the celebrated treaty of Westphalia was established and agreed to by the different European powers.

The chief articles agreed to were divided into two divisions—territorial boundaries, and religious control. In the division of territory the Holy Roman empire was shorn of some of its possessions. Switzerland was declared no longer a subject of Rome, although in reality it had been independent for a long time. The United Netherlands was also declared independent, while France gathered in the cities of Metz, Toul, Verdun, and a large portion of Alsace and Lorraine. Sweden was given a long strip on the Baltic Sea from Northern Germany, and in Germany many changes were made in favor of the various princes.

In the matter of religion, the Catholics, Lutherans, and Calvinists were placed on the same footing. The Protestants were to retain all the Church property in their possession in 1624, and every prince was to dictate the religion of his people, and given the power to banish all who refused to acknowledge

the established creed, but such persons were to be allowed three years in which to emigrate. It was religious toleration for three years, but after that all failing to comply with the requirements must be expelled.

Thus closed the most costly war in blood and treasure the world has ever seen. The strength of Germany had waned; it had become weak and dispirited. Her people had lost almost every sentiment of pride and hope. Her desolation was complete. Her population was decimated to less than one-half, her industries were ruined, her arts lost in the turmoil of war, and her advancement in Christianity almost entirely checked by the results of this most cruel and inhuman war.

But at last we reach the end of the persecution. The Peace of Westphalia marks the end of the religious wars occasioned by the Reformation. A century and a third had almost passed since the first declaration of religious reform had been spoken. Martin Luther and John Calvin had long since gone to their final rest.

The seeds of the Reformation had established the two great religious creeds, Lutheranism and Calvinism, but we can never compute the cost of their establishment. To locate the followers of these two creeds by nationality, we might include Germany, Norway and Sweden, Denmark, the Netherlands, and Switzerland, in the list of those most interested in the religion of Martin Luther, while the followers of John Calvin were the Huguenots of France, the Covenanters of Scotland, the Puritans of England, and the Pilgrim Fathers of the new world.

At this period history closes the general religious wars, although many minor conflicts and persecutions have prevailed. The treaty of Westphalia is a prominent monument in the dividing line of two great periods of history. It marks the religious end of the Reformation and the beginning of the troubles of political revolution. Henceforth nations will not make religion a basis of war and desolation. It will be wars of government, and not of creed; conquest for the sake of territory, and not the form of worship. It will be a scramble for place and preferment. The gospel of Christ will be preached for the repentance of men, and not for their persecution and crucifixion. And as we draw nearer and nearer to the close of the nineteenth century, we more fully appreciate the blessings of toleration, the true influences of Christianity, the true spirit of devotion, discipline and harmony. It is now no longer a conquest by force. The true faith of the Apostle Peter controls the mind, the heart, and conscience of men. It is no longer fire and sword, but the teachings of Christ, who, in the agonies of death, would forgive his enemies and in this forgiveness ask his Father in Heaven to also forgive "for they know not what they do."

The advancement of the Catholic Church is fast outstripping the Protestant faith. Its gospel has been translated and preached in every country of the earth. Its missions of peace have penetrated the dark interior of Asia and Africa. It is foremost in all the countries of South America, Mexico, and Central America. Its magnificent institutions are seen everywhere in the United States and Canada. It is no longer persecuted in England, Ireland, Germany, and Russia. The

great Church of England is becoming friendly, and many believe in reuniting. The Greek Church of Russia is already considering a means of uniting these two great forces in one harmonious whole. The enemies of Rome no longer proclaim the Church as dangerous to civilization, to progress, and to education. The Pope to-day stands as the greatest arbiter of peace in the whole realm of diplomacy. He knows that war and religion do not go hand in hand, that national conflicts destroy the fruits of Christianity, divide nations, breed Atheism, and foster disobedience to God and His divine teachings.

CHAPTER XVI.

THE HUGUENOTS.

WITHOUT studying the history of France during the period known as the Huguenot wars (1562-1629), we get a very wrong opinion of the two opposing forces—the Huguenots and the Catholics. From the radical standpoint of Protestant authority we find that the aggressors are the Catholics, and that the persecution of the Huguenots was the result of this aggression. As all wars are a series of persecutions, from one side or another, so we find in the history of 1562 to 1629 a succession of conflicts, in which each side is at times successful and again is defeated. As defeat in those days meant persecution, we are assured that when the Protestant Huguenots were victorious it meant the persecution of Catholics, and when it was a Catholic victory, it meant the persecution of Protestants.

But when we study unbiased and unprejudiced history, we find in every feature of reformation a desire to extend, or force the Calvinistic doctrine into every society, every interest, and every government. It becomes a restless fire of encroachment—a desire to teach all men the same theology as discovered or conceived by them, and if people failed to receive it, to force a conflict and compel its observance. The Reformer's exhortation knew no bounds or limits. Its field of action was as broad as is the society of men. It begins by the study of philosophy, and ends only when it has conquered all, or is

forced to retreat by a victorious opposition. Its faith is the all-absorbing thought of action, and how to force its universal adoption is the study of its followers. Thus we find in the history of these French wars of religious persecutions, that Protestant enthusiasm is always the one to foment conflict, to beget hatred, and to inaugurate deep and terrible struggles, as the result of advancing new forms of worship, new duties to observe, and new principles of salvation.

Reformation means revolution. It may be a revolution through expressions of argument, or through the force of arms. It is opposition, and in opposition we have conflict; therefore, by a logical conclusion, we must recognize the fact that there can be no opposition, or persecution, until there is an aggression, and the parties have earned its opposition. The Huguenots were a sect largely instituted by the creed formulated by John Calvin. He organized this force in France, and by his earnest appeals to throw off the Catholic authority he became an opposition, an object of contention and the foundation for conflict.

Before Martin Luther declared his ninety-five theses as the true theology of the Holy Scriptures, there were men in the University of Paris, and elsewhere in France, who were advocating a change in the established worship, much on the same basis as that advocated by Luther, and when the German movement became known, the land of France was soon filled with heretics, who were loudly demanding the overthrow of Catholic religious ideas and the establishment of their own.

In no other country was the prospect for the spread of

Protestantism so good as in France. In a large measure, it became a political as well as a religious movement. Three things had hitherto influenced the religious feelings of the French people: the ancient Albigensian religion that opposed the Roman Church in the twelfth and thirteenth centuries, the Lutheran movement of Germany, and the Huguenot, or John Calvin's theology, that was now agitating France. But now a fourth influence comes into the actual conflict and is responsible for the long-continued struggle and its terrible persecutions. This new force was the adoption of this religious movement by many of the nobles and secular chiefs for the purpose of temporal power. These chiefs could see that in the rapid growth of church opposition there might be an opportunity of overthrowing the government of France and establishing independent kingdoms. In this new combination we find Prince Anthony of Bourbon, king of Navarre, and Prince Louis of Condé, who were powerful in protecting the Huguenots from the laws that were decreed against heretics. It now became a conflict between contending royal forces, and not a direct religious revolt. These Bourbon princes were next in line as heirs to the throne of France, and encouraged the Huguenots to form a conspiracy, seize the person of the king, and place the reins of government into their hands, but in this they were defeated, as the plot was discovered and the leader, La Renaudie, was captured and put to death, while the real conspirator, Prince Condé, escaped conviction.

From this time on a terrible conflict was waged—defensory on one side and exterminatory on the other. In 1560 an edict

was issued, giving the right to bishops to inquire into heresy and if they found rebellious or tumultuous assemblies of Huguenots who, in their opinion, were creating a disturbance against the Church, they could use their secular power and demand immediate dispersion of the gathering, never to meet again. What is known in history as the "massacre of Vassy" was the result of the enforcement of this authority, and is related as follows: The Duke of Guise, one of the strongest adherents of the king and the Roman Church, while passing through the country with a body of armed attendants, came to a place called Vassy, where they found a company of Huguenots assembled in a barn for worship. The Duke inquired the objects of this assemblage, and being answered somewhat evasively, became insulting, and in his anger he attempted to exercise his authority and demanded that the assembly should disperse, which, not being complied with, he ordered his attendants to make an attack, which resulted in the killing of forty and the wounding of many more.

The Huguenots now rose throughout all France in open revolt. They were led by Admiral Coligny and the Prince of Condé and the civil wars that followed displayed a ferocity of disposition that was more befitting pagans than Christians. It was a series of assassinations, massacres and butcheries. It was not a Christianized conflict of forces, but the lamentable disposition of barbaric revenge. Families were murdered in cold blood, villages were sacked and burned, cities were captured, and multitudes slain. It was a war of extermination, and not conquest. Men acted like wild beasts, and could not be sated with blood. The insane passion of destruction, ruin and

bloodshed marked the career of these contending forces. To be a Huguenot, was to be an outlaw against the nation. To be a Catholic, was to be a foe to toleration and Christianity. It was a deadly hatred in which there was no conquest except the conquest of death, no forgiveness, no compromise, no yielding to the dictates of reason. It was the outpouring of hell's revolution. Christ and Christianity were lost in this whirlpool of fiendish desperation. The Church of God was trampled beneath the feet of bloodthirsty vandals.

It should be borne in mind, however, that not all this terrible carnage was the result of religious contention, but was instigated by the political ambitions of men. The Huguenots were used as a cat's-paw to stir up insurrections, to incite religious animosities, to precipitate civil war, and to be the means of placing the arch leaders in power. These ambitious princes cared nothing for religion. In heart they were neither Catholic nor Protestant. They cared nothing for the distinction of creed. They professed the Huguenot faith in order to use them in the overthrow of the government and in establishing their own power. They sought the blackest warfare to intensify the undying hatred of those who suffered from the persecutions of others.

As we follow this terrible period of successive wars, we find that sieges, battles, and truces follow each other in rapid rotation, while conspiracies, treacheries, plots, and assassinations form one long line of deeds disgraceful to Christian civilization. Well may it be called the period of treacheries. No house was free from the dreadful expectation of losing a member by the knife of the murderer. If he was a

Protestant, he feared the treachery of some Catholic; and if he was a Catholic, he feared the pledged secrecy of the Huguenot to strike some fatal blow. It was a time of constant alarm, constant sacrifice of life, constant traitorous condition of society.

The Catholics were defied from every direction, villified, and slandered for things they never did. The great massacre on St. Bartholomew's Day, August 24, 1572, was not the work of the Catholic Church. It was the planned revenge of Catherine de Medici, to prevent the Bourbon family from ascending the throne. Catherine was the mother of the then king of France, Charles IX, and history informs us that no woman ever lived who was guilty of so much crime, treachery, and bloodshed as Catherine de Medici. Her ambition knew no bounds, and nothing stood in her way or prevented her from achieving her ends. Life was nothing to her in the accomplishment of her purposes. But for her, the world would never have felt the disgrace of this most terrible deed of bloody assassination—the massacre of the Huguenots on St. Bartholomew's Day. It was this woman's treachery that caused the fatal order to be signed for that awful butchery. It was she who planned the execution of the plot, and who obtained the order from Charles IX. This horrible crime will ever remain a black stain upon the fair fame of the sunny kingdom of France.

In order that the readers of this narration of history may understand the real motives which led to this disastrous result, we will explain its origin: After a succession of wars ending in 1570, a treaty of peace, called, "The Treaty of St. Germain,"

was agreed upon, which was very favorable to the Huguenots, giving them several towns to hold as pledges of safety, with the privilege of fortifying and giving protection to the Protestants. Among these towns was La Rochelle, the stronghold of this reform faith, which, in later years, became the seat of the last great religious wars of France. To cement this treaty, the Princess Marguerite, the sister of Charles IX, was to wed the young king of Navarre, Henry of Bourbon. This proposed alliance united the two contending forces of nobility and, in sentiment, the opposing religious creeds. Great rejoicing was made manifest over all France. Catholics and Protestants were equally joyful over the prospective settlement of civil strife. Even the chiefs of both lines of nobility crowded to Paris to attend the wedding, which took place August 18, 1572. Among the Protestant nobles who came was Admiral Çoligny, who immediately sought the presence of Charles IX, and, being of strong and impressive demeanor, won favors from the king that were distasteful to the queen-mother, Catherine de Medici, who resolved to render these favors fruitless by procuring the assassination of the admiral. The plot was unsuccessful, and Coligny was only slightly wounded. The object of Coligny was to influence the king against Catherine, his mother, and the Guises, who were sworn enemies of his.

The Huguenots immediately rallied to the support of their wounded chieftain and were loud in threats of revenge. Catherine was filled with great fear. Her attempted assassination had proved a failure, and she was in constant alarm, owing to her fear of being arrested or denounced by her son

for this baseless treachery. To place herself in a favorable position she immediately submitted to the king the supposed evidence of a Huguenot plot to take the life of the king and place Henry of Bourbon on the throne. She even represented that this plot contemplated the assassination of the whole royal family and all the leaders of the Catholic party. She pleaded with her son to save his household, his kingdom, and his Church. She declared there was only one way that this could be done. As the whole Huguenot faith was allied against him, it was too late to arrest, but that he could execute to her an order of defense which could, if necessary, be secretly put into effect. At first the king refused to sign this order, but upon further entreaty he was overcome by his mother and signed the decree for the arrest or assassination of every Huguenot in Paris at such time as Catherine deemed it best for the safety of the royal family. On signing this decree the king said: "I agree to the scheme, providing not one Huguenot be left alive in France to reproach me with the deed."

Catherine was successful in making effective her plans of revenge. She held the decree ordering, at her will, the arrest or assassination of every Huguenot in France. The schemes of Admiral Coligny would be frustrated by his death. There would be no arrests. It would be a carefully-laid plan of awful murders, conspiracies, or assassinations. Not one enemy of Catherine should escape. The hated nobles, princes, and laymen should feel the full force of a woman's persecution. The royal family of Huguenots should die. Not one should remain alive to foment discord, to preach reform, or denounce the plots of Catherine. Now a state of uncon-

trolled hatred, passion and power should prevail. She would plan for extermination, not victory; it should, however, be the silent treachery of confidence, not an honorable conflict. It should be in the midday of night, not in open battle. It should be when men slept and dreamed of peace and security. It should be announced by a preconcerted signal—the tolling of a bell.

It was midnight of St. Bartholomew's Day when this woman gave the signal. Her army of followers were posted everywhere. The bell tolled and the massacre began. The first victim to fall was Admiral Coligny. After the assassin had finished his work the body was dragged to a window and thrown to the street below in order that the Duke of Guise might see that his enemy was indeed dead. To describe this scene of butchery would be to repeat the scenes of Nero's persecutions. Without thought or warning these bloodthirsty allies of Catherine, a woman, a mother, stealthily entered the houses of their victims, and with cool calculations of premeditated murder, executed her awful orders. The number of victims is variously estimated from 10,000 to 25,000 in all France, and from 3,000 to 8,000 in Paris alone.

History written with religious bias does not fully explain the cause of this awful tragedy. It is loud in the denunciation of Catholic conspiracy, when Catholics, like the Huguenots, were in reality used to further the designs of those in power, or those seeking power. To prove this, we find that the whole civilized world, both Catholics and Protestants, loudly condemned this wholesale slaughter. The originators of the scheme were denounced as the greatest living enemies of all

Christianity, and that no honorable Christian could, for a moment, countenance it. Pope Gregory XIII was informed that it was a Huguenot conspiracy to destroy the royal family, and on the report that the conspirators had failed, he held a feast of thanksgiving for their deliverance, but when he ascertained the true situation he mourned over the occurrence and repeatedly expressed his abhorrence at the cowardly acts of those who planned the deed.

This black page in French history only served to arouse the Huguenots to a more determined defense of their proposed system of reform. They believed their conflicts were wholly due to religious questions: that they were being persecuted because they were not Catholics; that it was purely a religious war. They little understood the deep current that controlled the stream of conflict, and from these misunderstandings they became more bitter than ever, more determined to denounce the Church of Rome, and more determined to advance their doctrine of worship.

We now come to a peculiar combination of events in the history of the French government. Charles IX soon died and Henry III succeeded him, and for fifteen years of his reign there was a constant state of turmoil and war. The king became jealous of the popularity of the Duke of Guise and caused him to be assassinated. In revenge for this treachery, a Dominican monk stabbed the king with a dagger, and thus ended the House of Valois-Orleans. Henry of Bourbon, king of Navarre, now came to the throne as Henry IV, and what the conspirator—Catherine—had sought to prevent, was now an accomplished fact. Henry was the first of the

Bourbons, and being a Protestant, and leader of the Huguenots, was not well received by the Catholics. The majority of the nation were Roman Catholics, and it is hard to conceive how a Protestant prince and the leader of the hated Huguenots could govern to the entire satisfaction of his people.

Peace was of short duration and civil war again commenced its awful deeds of violence. The Catholics declared that Cardinal Bourbon, an uncle of Henry, was by right the possessor of the throne, and sought to establish his claims. Philip II of Spain assisted the Catholics, and Elizabeth of England aided the Huguenots. After four years of strife Henry was constrained by a powerful influence to renounce the Huguenot faith and adopt that of the Roman Catholic Church. Henry was personally liked by the Catholic chiefs, and to stand in great favor with them, was to become a Catholic and thus stop these disastrous wars. He considered not only the policy so far as he himself was concerned, but it would remove all obstacles to a speedy peace. The country was tired of war and bloodshed, and to do this would stop the plans to place Cardinal Bourbon on the throne, and in due regard to peace and Christianity it became his duty to declare in favor of the Catholics.

As soon as Henry became the acknowledged and undisputed king of France, he commenced to build up its wasted energies and to restore its lost fortunes. In 1598, April 15th, he issued the celebrated Edict of Nantes, which gave to the Huguenots religious freedom and opened to them the avenues of employment and the right to hold office. He also gave

them a large number of fortified towns in which they could have refuge, and defense, among which was the previously mentioned city of La Rochelle. France now entered upon a period of wonderful prosperity. Trade, commerce, and industries thrived on every hand. Religious toleration was hailed with joy by both Catholics and Protestants. The Huguenots were no longer clamoring for the overthrow of Catholic rights. They were content to spread their faith by the natural process—the expansion of ideas. It was a season of peace, and though there slumbered a latent hatred to all things Catholic, yet glad at the beautiful brightness of a new sunrise, they curbed their passions and prejudices, and lived content in the assurances that a terrible storm had ended and a glorious day was dawned.

For twelve years the beautiful winged emblem of peace had floated over the empire of France, when suddenly the clear sky was rent by the bolt of assassination. A fanatic by the name of Ravaillac, who regarded Henry IV as an enemy of the Catholic Church, planned an assassination by which the king met his death. This was a sad blow to the peace and prosperity of France, for with the death of Henry the Huguenots lost a true friend, although he had renounced their faith. With Henry it was toleration, and peace, and good will to all. He worked for harmony, and in a large measure had been successful. He was loved by Catholics, revered by the Huguenots, and in the administration of affairs was just to all.

Louis XIII, his son, succeeded him, but being a child of nine years, the government was administered by Mary de

Medici, his mother, until Louis attained his majority, whereupon he chose Cardinal Richelieu for his prime minister. Richelieu was one of the most remarkable characters of the seventeenth century. From the moment he was chosen by Louis he became the virtual ruler of France, and history informs us that for twenty years he was the great dictator of the destinies, not only of France, but in a large measure, of all Europe. Richelieu's policy was to place the King of France in absolute authority of all the people of his government regardless of toleration; and, secondly, to make the power of his sovereign the supreme power of Europe.

To obtain supreme control over the people of France, Richelieu must first subdue the political power of the Huguenots, who were strongly aided by their royal princes and nobles; and to control the destinies of Europe, he must break down the power of both lines of the House of Hapsburg. As the House of Hapsburg meant Austria and Spain, Richelieu must bend his energies to crush both countries. As the Huguenots were dissatisfied with their condition under Richelieu they determined to form an independent commonwealth on the southwestern coast of France, with La Rochelle as its capital. Accordingly, in 1627, they formed an alliance with England, and an English fleet and army were sent to institute and protect this new Republic. Richelieu now determined to crush forever the nobility of the Huguenots, and personally led an army to the siege of La Rochelle, which stubbornly resisted his repeated attacks for more than a year, but was finally overpowered and, in 1628, surrendered to French authority. Richelieu was so determined in his conquest that he

ordered the fortifications of La Rochelle to "be razed to the ground, in such wise that the plow may plow through the soil as though tilled land."

The Huguenots maintained a desperate resistance for a few months longer, but were finally reduced to submission. The political power of the French Protestants was now completely broken. The Huguenot chiefs were divested of authority, and the first great move of Richelieu had been performed. France was now in complete subjection to the royal power of Louis, King of France. A treaty of peace was negotiated, called the Edict of Grace, which accorded to all the freedom of worship. While the Huguenots had lost their power of government and were stripped of all sovereignty, yet Cardinal Richelieu, in the wisdom of toleration, refused no man the right to worship and to proclaim his belief to the world.

Many historians declare that the years of strife and bloodshed cover the years of the persecution of religious worship; this charge, however, by the recorded actions of Richelieu in his Edict of Grace, must be denied. It was not a persecution of faith, but the subjection of rebellious Huguenot chiefs who, under the cloak of a Protestant faith, sought to dismember France, and, unable to control the government, would set up an independent republic of their own. While religious fanaticism swayed the multitude, and wars of unrelenting hate had desolated France for more than two generations, and though she lost through massacres, assassinations, and wars more than a million lives, yet the real issue was not religion, but war for place, preferment, and power. The nobility were divided and to foment strife the innocent Catholics and Protestants were arrayed against each other in deadly combat.

Let us again return to Richelieu and mark a curious feature: The Thirty Years' War of Germany was in its wildest rage, and Richelieu, who had just crushed French Protestantism in France, now gives aid to the Protestant princes of Germany. The solution of this mystery is that the success of the German princes means a division of Germany and the humiliation of Austria, one branch of the House of Hapsburg. Richelieu did not live to see the closing of the Thirty Years' War or the humiliation of Austria and Spain, but the foreign policy of the great minister was carried out by others, and both branches of the House of Hapsburg were dethroned, and the second great object of Richelieu was accomplished.

Thus closed the religious-political wars of France. To the people it had been a fighting for faith and the overthrow of those contending against them, while with the leaders it was the procurement of individual power. The loss to France was most terrible, and its effect demoralizing. The loss of life could be measured by numbers, but the loss of confidence was beyond computation. Industries were ruined, trade suppressed, and commerce gone. The people were slow to recover their enthusiasm, even of worship. The spirit of progress was dead, and they stood as dazed at the awful wreck that was around them.

While we view with horror the massacre of St. Bartholomew's Day, yet we find on the counter page of history a startling array of carnage, vandalism and bloodshed. We find that the history of France is filled with the most atrocious deeds of violence which the "faithful" allowed themselves to commit on the "Papists" and their "idolatrous worship." To

quote from history, we find that "during a period of forty years over five thousand priests and members of religious orders suffered martyrdom. The inhuman atrocities of which these Protestants were guilty had not even the excuse of being the effect of sudden excitement; they were performed at the instigation and with the approbation of Calvinistic preachers and synods. The principal scene of devastation was Southern France. Many churches were torn down; the Catholic priests were ill-treated and driven away; pictures, relics, and in some places—as at Nismes (1561), where Viret had stirred up the passions of the populace—even the Sacred Hosts were given to the flames. Similar outbursts of wild fanaticism took place at Paris (December, 1561), where the Huguenots took the church of Medardus by storm, ill-treated the Catholics, and trampled under foot the consecrated Hosts. Matters were even worse yet in the little kingdom of Berne. Here the regent was Johanna d'Albret, wife of Anthony of Bourbon, who in 1563 had become a Calvinist. She deposed the Catholics from their dignities, expelled the priests, and replaced them by preachers; while, at the instance of the latter, she forbade the exercise of Catholic worship. Those of the inhabitants who resisted this command were severely punished, and the priests who refused to apostatize were cruelly murdered.

"In Montpellier the Huguenots destroyed forty-six churches; in Orleans, nineteen; in the kingdom of Berne, Coligny had three hundred churches demolished. In Uzes, Nismes, Viviers, and Mende, five hundred churches were torn down. The magnificent cathedral at Beziers was transformed into a stable. About one hundred and fifty cathedrals and

abbeys were ruined with the brutality of vandalism, the 'idolatrous pictures' burnt, the sacred vessel desecrated. At Nismes the Huguenots murdered eighty Catholics of good standing, and cast their bodies into the 'bloody Springs.' In Sully, Coligny had thirty-five priests made away with and their bodies thrown into the Loir. In Pithiviers he had all the priests hanged. When Gabriel de Lorges, Count of Montgomery, had freed Berne, in 1569, from French troops, he caused three thousand Catholics of every age, sex, and condition to be hewn down, the churches to be laid in ashes, etc. The Calvinist synod of Lescar demanded that everyone should be forced to attend the Calvinistic sermons. Can we wonder that by such conduct on the part of the Huguenots and their leaders, the French Catholics, who constituted the immense majority, were driven beyond all bounds?"

Such is the record of history. It was not a one-sided persecution. The Protestants were taught that the Pope and his Church were robbers of personal liberty and of personal worship; that they were conspirators; instruments in the hands of the Church to destroy all reformation or opposition; that their worship was the institution of the devil and ought to be destroyed; that their images and pictures were defamatory of God's holy command; that the image of the Blessed Holy Virgin was an insult to Christianity. All these and more were the teachings of the Reformation. They believed they had received divine inspiration through Calvin and Martin Luther. They were the elect and God's chosen people, and that it was His command to compel the spreading of this "true gospel" of worship.

We might continue and write a volume in narration of the events which interested France through her cruel wars, extending over a period of sixty-six years—1562 to 1628—but enough has been said to give an idea of the cause and effect of this awful devastation of life and property, and the persecution of Christianity. It explains the motive power of conflict and conquest. It explains that no war would ever have been waged had it not been for the division of royal power and its jealous ambitions. While the rank and file fought for the principles of faith, yet we are not oblivious to the fact that these people were misled by the powers that were above them. In almost every event of any particular note, we can trace the selfish motive of some designing person. At the Massacre of Vassy, a renowned record of history, we find the cause to be the overbearing command of the Duke of Guise, who provoked a quarrel and then made an assault, while the tragedy of St. Bartholomew's Day was the conspiracy of royal scheming. So we may trace the animus of these terrible persecutions to some cause not directly religious, but in general foreign to any doctrine of worship.

CHAPTER XVII.

THE SPANISH INQUISITION.

PROBABLY there is no institution, or name, or feature of Catholic origin, or anything representing Catholic authority, that is so little understood and so loudly and violently condemned by Protestants, as the Spanish Inquisition. So strong has become the prejudice against this institution that its name has become the synonym for all that indicates intoleration, persecution, misery, inhumanity, and the most excruciating cruelty.

Every Protestant has been taught the awful horrors recorded as having been committed by this institution, and he was also instructed by the same teachers that the penalties prescribed and exacted were authorized by the Catholic Church. Thus did the Spanish Inquisition become associated with or at least a part of the history of this Church. It seems as though Protestant historians took delight in holding up this institution as authorized by Catholic authority, and asserting that if the Catholic religion should again obtain dominion over the earth, the same results would inevitably follow.

As a proof that this is the feeling among Protestants I may cite my own state of mind before I determined to investigate the matter for my own edification and satisfaction. While I do not claim to be highly educated, nor can I be charged with a low order of ignorance, yet I must say that in my varied researches in history, in my official duties, my extensive read-

ings, I failed to find that any particular or special Protestant history of this institution existed, except that oft-repeated story that it was a tribunal of torture established by Catholic authority, and that the less we investigated it the more charitable we could be in covering up this black page in the history of the Church. I believed from what I had learned that it was a chapter so vile, so terribly inhuman, and so wretched in all its details of cruelty, that it would be far better to forget than to investigate.

In my youth I had been taught the awful tortures inflicted by this Inquisition. My nursery-books were sure to contain some harrowing tale of martyred individuals, such as pictures of men hanging by their thumbs; machines for twisting and crushing the feet and dislocating of joints; pouring boiling oil, or pitch, into the boots of the victims; cutting off hands, feet, ears, nose, tongue; skinning alive; roasting, and burning; strangling, suffocating, and other forms of cruelty. One picture in particular, which has ever haunted me, was that of a man condemned to death by quartering. This process consisted in harnessing four horses to his arms and legs and forcing them to draw in opposite directions until the limbs were torn from the body.

So vivid are these pictures and their descriptions in my imagination that to forget them, and the source from which they emanated, would be an impossibility. To-day the same teachings are almost constantly kept before the children and, like myself, they grow to maturity with the same prejudice, distrust, and ignorance of the real facts. But children cannot be blamed for harboring this feeling of horror, not even when

they become men. They have had no other instruction, no other form of literature, and no means of obtaining knowledge different from this. Even Catholics remain silent, and bear this perversion of facts and their mental agony without resentment. They make no voluntary denial of these charges, and, as a natural consequence, Protestants believe that the statements are true and cannot be denied.

After I had prepared a goodly portion of the manuscript for this work I explained its object to a particular friend of mine, and I was astonished to find that his belief was that since 1500 persecution had been practiced on one side only. He believed that the history of the Catholic Church was a history of crime, bloodshed, and persecution, and that Protestantism was the meek, suffering lamb, rescued by divine power from the wickedness and corruption of the old Roman Church. "Well," said he, "there is one chapter in the history of that religion you will have to omit, and that is the Spanish Inquisition."

And so it is. Men of intelligence, men of great learning, and great ability to comprehend, are actually ignorant of what the Spanish Inquisition was, what power controlled it, and how it came into existence. Like my friend, they have read only books which were published more for the sake of wreaking fanatical revenge than for furthering the cause of unprejudiced education. They had become possessed of an idea, and there that idea remained. They did not care to investigate, as they were afraid they would unearth some new terrors, and seemed content to remain in silence and ignorance.

Now, before I enter into a discussion of this Inquisition

let me state to my readers that if they will study history other than that written by men whose minds are warped by fanaticism, or by those who can see no good in the Catholic Church, they will find what I have found—a new view of this institution. While it is not my intention to excuse the excesses of this tribunal, or to deny any of the awful deeds of cruelty and torture perpetrated by it, yet it is my desire to show to you that crime was never sanctioned by the Church, that bloodshed and persecution form no part of her creed, and that in the Spanish cruelties the acts were those of the State and not of the Church.

To say that the Spanish Inquisition did not practice unmerciful cruelties upon certain classes of her people, or that it did not prosecute its work with a determined effort to destroy all opposition is to deny the facts of history. We all know that this institution did exist, that it was powerful in its influence, that it was instituted under a law of the kingdom, and that through the enforcement of the law, it became the sole creature of the State. Right here let me make this statement, and I ask you to note the difference: This tribunal was organized by the State for the purpose of detecting and punishing crime, and was not an institution established by the Church. While the Kingdom of Spain was a subdivision, or, in other words, a province under the general government of the Church, yet the king was the ruling sovereign, who directed the making of the laws of his own government. As those laws were independent of ecclesiastical authority, they cannot be charged against the Church. Although the king was supposed to obey the laws of the Church regarding the matter of faith and doctrine, yet in the government of his people he was supreme.

But you will say, was not Spain Catholic, and as such was not the Church responsible for allowing these wrongs? In the punishment of heresy, did they not follow the direction of Catholic authority? True, Spain was Catholic, and the Spanish Inquisition was a Catholic institution of that State, just as any law was a Catholic law. But because of this, are you to charge all the crimes of a people to the Church because those people belonged to that Church? If a Catholic, to-day, should commit a crime, must we charge the Church with the deed? If children are disobedient, are we to hold their parents accountable for the sin?

Now, before you can convict the Church of these Spanish inhumanities, you must show some proof that the Pope, or Councils, sanctioned such decrees of punishment, and that you cannot do. Not only did the head of the Church entreat for moderation, but he threatened excommunication, and the infliction of direst punishment. The Inquisitors, however, had obtained the power and would wield it to suit their own notions of justice.

In the establishment of this institution, or tribunal, Ferdinand and Isabella set before Pope Sextus IV that it was necessary for the preservation of order in their kingdom to organize an Inquisition, and under this entreaty the Pope sanctioned it, believing that it was nothing more than a Star-Chamber Tribunal for the examination of those charged with some crime. The year following its introduction, 1481, the Jews complained to the Pope of its severity, and the same Pontiff issued a Bull against the Inquisitors, and as the historian Prescott informs us, "he rebuked their intemperate zeal,

and even threatened them with deprivation." He wrote to Ferdinand and Isabella that "Mercy towards the guilty was more pleasing to God than the severity which they were using."

When the Pope ascertained that his commands were being disobeyed, he encouraged the sufferers to flee to Rome, where in two years he received and gave protection to four hundred and fifty refugees from Spain. But I hear some one exclaim, why did the Pope allow this wrong? If he sanctioned its adoption, why did he not set his authority against it in such a manner as to force its discontinuance? But we must remember that conditions then were far different from conditions now. The whole country was on the verge of a great religious revolt, and heresy was the greatest crime known. In less than half a century Germany, England, Switzerland, Norway, Holland, and other countries set up Protestant governments. Even France had been in the throes of civil strife, while Spain stood alone against the assaults of the Reformers. She saw the rising tide of Protestantism and sought to prevent its spread in her territory, and in establishing the Inquisition she did that which, in her judgment, would discourage this religion, and suppress that of the Jews and Turks. The laws of Spain denounced heresy as the greatest crime of the kingdom, and in its suppression she did what England has done in Ireland in persecuting the Catholics for three hundred years—sought self-preservation. As the ferocity of the Spanish Inquisition lasted only about fifteen years, although the tribunal, in various modified forms, existed many years longer. the balance-sheet of atrocities, when compared with Ireland alone, is decidedly in favor of Catholicism.

But heresy was not the only object against which the Inquisition exerted its fury. While it was organized for the ostensible purpose of preventing the spread of religious opposition, it in reality soon became the cloak which covered the oppression of the royal Court of Spain. As it was established by King Ferdinand it was held more for the purpose of promoting earthly affairs, than from motives of religious zeal. Or, as we find the fact in history, Ferdinand used its machinery, not to preserve Catholic faith, but to uphold and sustain his power in the kingdom.

The Moors and Jews were looked upon more as the enemies of the throne than as the enemies of the Church, and the despotic power of the Inquisitors was directed against those who were suspected of being against the Spanish government.

The authorities in those days knew no way of extorting confessions except by bodily pain. We of this enlightened age place our victims in the sweat-box—the Star-Chamber of the police force—and there ply the mind with agonizing questions until, through sheer exhaustion, the accused yields the truth. It may require days of this mental persecution before his physical body succumbs to the strain and he is forced to confess, or, if he is obstinate and refuses to answer the questions asked him, he is punished bodily for contempt of court. He may not have his body disfigured, for our laws prevent, but rest assured the members of this Star Chamber will inflict correctives that will induce the victim to prefer the sweat-box rather than suffer these bodily discomforts.

But you say, this is all right; the culprit has committed a crime, and we have a right to extort a confession. Had you

lived in the days of the Reformation, or any period of our world's existence up to the nineteenth century, you would also have believed in bodily pain for the extortion of confession. Possibly you may remember something of our own history, when the Puritans of New England, the most religious Protestant denomination in existence, and who fled from persecution for the God-given privilege of worshiping according to the dictates of conscience—perhaps you may remember that these persecuted Puritans, the followers of John Calvin, meted out the same punishment for heresy that was inflicted upon them and from which they fled. Read your school history and you will find:

Question—What was the cause and result of the Salem witchcraft?

Answer—A superstition prevailed that persons were subject to the control of invisible evil spirits, and it is the accepted opinion that 200 persons were accused, 150 imprisoned, 28 condemned, 19 hanged, and one pressed to death.

What a record for these Christian Puritans on the item of superstition alone! There was not a particle of foundation for it except that evolved by the imagination of the ignorant.

But again we find: "The Quakers were whipped, branded, had their ears cut off, their tongues bored with hot irons, and were banished under pain of death in case of their return, and actually executed on the gallows."

Turn to your history again and ask the question, "Who was Roger Williams"? "A Puritan, who, for his liberal religious opinions, was banished from Massachusetts. When he escaped from the hands of the Puritans he fled to Rhode

Island and took refuge among the Indians. Canonicus, the Narragansett Chief, gave him land to found a settlement, which he gratefully named Providence."

Now, while we are discussing New England times, let us inquire who was Lord Baltimore, and how does he figure in American history?

"Lord Baltimore was a Catholic, who, to secure for his Churchmen a refuge from the persecutions which they were suffering in England, came to America and secured a grant of land covering considerable territory in Maryland. The Virginia colonies, under Clayborne, started a rebellion and drove Lord Baltimore, then governor of Maryland, out of the colony. The Protestants, having obtained a majority in the Assembly, excluded Catholics from their rights, assailed their religion, and even declared them outside the protection of the law. Civil war ensued. At one time two governments were sustained—one Protestant and the other Catholic. In 1691, Lord Baltimore was entirely deprived of his rights as proprietor, and Maryland became a royal province. In 1715, the fourth Lord Baltimore recovered the government, and religious toleration was again restored."

"To whom does the honor of having first established religious freedom in America belong"?

"To the Roman Catholics of Maryland."

Thus we find, even in free America, that persecution because of religious belief was carried on with much severity; and further, that the Protestants of our own country are indebted to the Catholics for setting the example of free worship.

Suppose I should tell you that, during the reign of Queen Elizabeth of England, the most revengeful of all the Protestant sovereigns, the Covenanters of Scotland were hunted like wild rabbits through forest and morass, and through mountain and valley, and shot upon sight, would you believe me? Hardly, unless you have studied the history of Scotland. Then you will find that the Catholics were not the only ones persecuted because of religion. Yet you charge the Church of Rome with the horrible executions of the Spanish government.

I must call your attention in this connection to an incident that happened in Philadelphia in 1844:

"In the religious riots of Philadelphia in 1844, several Catholic churches were burned down in the name of Protestantism, and houses were sacked. I was informed by an eyewitness that owners of houses were obliged to mark on their doors these words, 'This house belongs to Protestants,' in order to save their property from the infuriated incendiaries. For these acts I never heard of any retaliation on the part of Catholics, and I hope I never shall, no matter how formidable may be their numbers, and tempting the provocation."

The above is by Cardinal Gibbons in "The Faith of Our Fathers."

Again, in the same volume we find a truth expressed that it is well for all of us to consider and to ask ourselves, why is it?

"In spite of the boasted toleration of our times, it cannot be denied that there still lurks a spirit of inquisition, which does not, indeed, vent itself in physical violence, but is, nevertheless, most galling to its victims. How many persons have

I met in the course of my ministry, who were ostracised by their kindred and friends, driven from home, nay, disinherited by their parents, for the sole crime of carrying out the very shibboleth of Protestantism—the exercise of private judgment, and of obeying the dictates of their conscience, by embracing the Catholic faith! Is not this the most exquisite torture that can be inflicted on refined natures?

"Ah! there is an imprisonment more lonely than the dungeon; it is the imprisonment of our most cherished thoughts in our own hearts, without a member of the family with whom to communicate.

"There is a sword more keen than the executioner's knife; it is the envenomed tongue of obloquy and abuse.' There is a banishment less tolerable than exile from one's country; it is the excommunication from the paternal roof, and from the affections of those we love."

Thus we find that, through a prejudiced line of teaching, we are taught to see the faults of Catholics more fully than those of the Protestants, and possibly we may find that the one is exaggerated, while the other is suppressed.

But let us return to the Spanish Inquisition. Like our own sweat-box, those who were suspected of crime were given into the hands of the Inquisitors, who sought to force them to divulge their connection therewith. If the victim refused to disclose his knowledge of the crime, deed, or plot, he was subjected to cruel tortures of the body. The infliction of penalties was measured according to the enormity of the crime committed and the supposed value of the information to be gained. When persons were condemned to death, such means

were used as, in the judgment of the Inquisitors, was most fitting for the crime alleged against them.

Even to-day there are people who would have the murderer condemned to the same death as that suffered by his victim, the execution to take place on the spot where the deed was committed. While many of our people to-day deny the justice of taking a life for a life, yet then it was far different. They were educated to severity and to meet death by burning, by torture, or by any other prescribed mode that was in accordance with the law of the government under which they lived. This right was not questioned in those times. It was expected by every one, and as such must be endured. If an individual preached religious opposition, he was denounced as a heretic, and as this was declared to be the greatest crime before God and man, he must abide by the law of the commonwealth.

Had this persecution for heresy been confined to Catholics, we might have some excuse to complain, but when we find that Protestants practiced it to a far greater extent, then but little should have been said except to condemn the whole. To condemn one side and ignore the other, is not just history, and it is here I make my complaint. I was brought up in ignorance regarding this question, and all Protestant children to-day are being educated to harbor exactly the same old intolerance and to believe the same old inconsistent, hidden, and distorted facts of history, when the facts of history show that Catholics were persecuted one hundred times to the Protestants once.

This being the case, why not teach our children regard-

ing it? Why lay this foundation of prejudice, and allow them to grow to manhood with hatred in their hearts? If you are Christian, why not teach the truth? If you find in the conduct of your ancestors a crime against a fellow man, condemn it. When you find that John Calvin authorized the burning of Michael Servetus because he was a heretic, teach it to your children and condemn it. When you find in the history of Ireland hundreds of years of Protestant persecution, condemn it. When you find the bloody massacres of Oliver Cromwell and William of Orange, because of loyalty to Catholic faith, do not cover it up, but show to the world what Protestants were doing. When you read of the persecutions of Henry VIII, Edward VI, or Elizabeth, do not seek to believe them right because they were perpetrated by Protestant monarchs. When you teach of the Reformation, do not fail to mention the desolation of Germany, of Switzerland, of France, and of Holland. Do not fail to mention the hundreds of thousands of lives that were lost in battle, and as you do this, compare this wholesale persecution of Protestants against Catholics to the Spanish Inquisition, the only instance in the history of the Catholic Church where sanction was ever given by which crime was perpetrated, and this was done through a misconception of its power and meaning, and by the head authority of the Church was condemned within one year, and to prevent the blighting influence of an apparent Church wrong the Pope even excommunicated Inquisitors and demanded that the Inquisition should be abolished.

And yet this Inquisition was not against Protestants alone,

but against the Moors and Israelites, who were not only opposed to the Catholic religion, but were seeking to restore their lost power by the overthrow of Ferdinand and the enthronement of the king of Barbary, or the Grand Turk.

The great suspicion of Ferdinand was, what plot was being laid and what torture would disclose it. Had there been only heresy to deal with there would have been no Inquisitors to extort confession through torture. Ferdinand and Isabella were the sole authors of this institution, and the stability of the throne depended upon it. As proof of this condition we find the following historical facts:

"It was, therefore, rather a royal and political than an ecclesiastical institution. The king nominated the Inquisitors, who were equally composed of lay and clerical officials. He dismissed them at will. From the King, and not from the Pope, they derived their jurisdiction, and into the King's coffers, and not into the Pope's, went all the emoluments accruing from fines and confiscations. In a word, the authority of the Inquisition began and ended with the crown."

But why do we so severely condemn this Spanish Inquisition for a persecution of the Moors and Jews, when we find that even Martin Luther recommended a merciless doctrine against the Israelites? While he did not advocate a studied means of bodily torture, yet he declared that their synagogues ought to be destroyed, their houses pulled down, their prayer-books, and even the books of the Old Testament, to be taken from them. Their rabbis ought to be forbidden to teach, and be compelled to gain their livelihood by hard labor. When you teach of these Catholic Spanish horrors, why not teach

at the same time what other religious denominations were doing? Therefore, if we condemn Spanish persecution, why not condemn Martin Luther, John Calvin, Ulric Zwingli, Henry VIII, Elizabeth, Oliver Cromwell, William of Orange, and the entire galaxy of Reformers of that period?

"It should be borne in mind that Henry VIII, and his successors for many generations, inflicted fines, imprisonment, and death to thousands of their subjects for denying the spiritual supremacy of the temporal sovereign. This galling Inquisition lasted for nearly three hundred years, and the severity of its decrees scarcely finds a parallel in the Spanish Inquisition. Prescott avows that the administration of Elizabeth was 'not a whit less despotic, and scarcely less sanguinary than that of Isabella.' The clergy of Ireland, under Cromwell, were ordered, under pain of death, to quit their country, and theological students were obliged to pursue their studies in foreign seminaries. Any priest who dared to return to his native country forfeited his life. Whoever harbored a priest suffered death, and they who knew his hiding-place, and did not reveal it to the Inquisitors, had both ears cut off."

Besides this, we find that Protestants are worshiping at this very moment in churches wrested from Catholics in the countries of England, Ireland, Scotland, Holland, and Germany, and though of no consequence at this late day to mention these confiscated altars of worship, why conceal the truth? Why place all the odium of religious persecution and Spanish Inquisitions on the Church of Rome, when we have a field far broader which marks the religious despotism of the Protestants and their allies?

In the Cosmopolitan of February, 1895, we find a very interesting article by Julian Hawthorn, extracts of which are given below:

"Mediæval torture was not, indeed, applied exclusively in the interests of religion; the Council of Ten and the Spanish Inquisition were organized to maintain worldly no less than heavenly order."

"Torture was the fashionable and final theological argument, and was inflicted as opportunity served, by heretics as well as upon them. No sect, party, or community had the monopoly of it; it was a generally recognized and accepted form of persuasion or chastisement; and the constancy with which its victims endured torment was only a degree less surprising than the resolution with which its agents applied it.

"From one point of view, torture was a natural outgrowth of the lawless and savage condition of Europe and Asia during the early centuries after Christ. By way of maintaining some sort of social order, secret organizations were formed, which ruled by the terror of mystery quite as much as by their actual physical strength. Their influence was, upon the whole, beneficial; they were, in some respects, analogous to the famous vigilance committees which were a feature of our early Californian life. Their corruption, decay, and extinction were the consequence of the improvement of the social conditions which they had come into existence to control.

"These societies arrogated the right not only to inflict death, but to practice torture with a view to eliciting confession."

"During the struggle between Spain and the United Netherlands, torture was employed by both parties indifferently, and became very violent. The Dutchmen once tied a number of prisoners together in pairs, and confined them in a large room. No food was given them, and in the course of a few days they were mad with hunger. At length they began to devour each other. They were kept in that room until the last man was dead. Terrible as was the Spanish Inquisition, this affair goes far to even matters between them and the Netherlanders. Another device of the latter was to strip their victim, and drag him backwards and forwards on a rope stretched taut, until he was sawn asunder."

"The heart sickens as one reads these awful pages and calls up the spectacles which they portray. It seems to be the story of a world wholly monstrous and diabolical. And yet, all this while innocent children were being born, and young men and maidens were loving and mating, and good and happy lives were lived, and Bacon and Shakespeare wrote immortal works. It was substantially the same beautiful, various, kindly world that we now live in. Nevertheless, it is hard to avoid the notion that the powers of darkness were permitted in those ages to walk the earth more boldly and openly than to-day, and to seize their prey with less ceremony and subterfuge than at present. It was one of the long series of experiences through which mankind must needs pass before it can attain that state which is secure from the shadow of the pit.

"The story of torture is not told in vain; it has a lesson. It is evident that those who inflicted it justified their act to

their own minds by arguments based upon the integrity and prosperity of the State and upon interpretations of holy writ. Religious orthodoxy in those days was essential to social order. Heretics were inevitably rebels against human as well as divine laws. Restraint and penalties were indispensable, if the community was to be preserved. On the other hand, it is doubtful whether death, or even torture, would have been inflicted on theological grounds alone. Certainly, the Roman Inquisition, which was purely a religious institution, never inflicted death; whereas, that of Spain, which was mainly political, was steeped in blood from the outset. Tenderness for the souls of the erring may have been genuine, but it would not have found such extreme expression had not secular conditions been involved with it. Be that as it may, the excuse and the precedent were Scriptural, based, it is true, upon a complete perversion of the true spirit of Scripture, but we may reasonably hold the perversion to have been an honest one.

"And in those days the 'higher criticism' had not yet been evolved, and men believed the Bible with an intense, if superstitious, faith. They read in the Bible that God punished sin: that, if it were persisted in, He punished it after the death of the body with an eternity of torments, compared with which the worst that man could inflict were as nothing. This served as their precedent. Their excuse was yet more plausible. Evil in man was caused by the machinations of the devil—by the suggestion and persuasion of his angels. The Inquisition, by torturing the body, aimed to cast out these devils. This accomplished, the soul would be saved from

the everlasting torments of hell. Temporal pain was the severe yet merciful means of guarding against the pains to which there was no end.

"This was the theory of mediæval torture—of salvation by the rack—and it explains much that would be else inexplicable. It was founded upon a hideous mistake, and could not outlast the development of reason. And yet this very calamity was the means of awakening the spiritual conscience of mankind, and preparing the way for the great enlightenment to follow. Our feet, and those of our posterity, would not stand so firmly were not the rack and the pyre among the elements of our history."

We might even go further in the mysteries of the Spanish Inquisition by asserting, from competent authority, that a greater motive than piety, or security of kingdom, influenced the Kings; that it was the acquisition of property by confiscation from those who were victims to its persecution, and yet we are continually reminded of this terrible enactment of Catholic indignities, and that the Church urged its followers to strike deeper and longer against its enemies and thus destroy the heresy that was overrunning Europe. But if this is so, what can you say of this fact of history? "After the convening of the Council of Trent, Bartholomew Caranza, Archbishop of Toledo, was arrested by the Inquisition on a charge of heresy, and his release from prison could not be obtained either by the interposition of Pius IV, or the remonstrance of the Council."

Is not this an evidence of the power of the Spanish Tribunal? And is it not an evidence that even ecclesiastical dig-

nitaries were not exempt from its authority? If the Pope and the Council could not effect the deliverance of one of the highest archbishops in the kingdom, how could they control its administration in the execution of its victims, when the whole process of law was a secret institution?

Now, the fact is, my friends, that this Inquisition acted independently of the Holy See, and that not even the Catholic hierarchy could command obedience, or control. Having been instituted for political purposes no power but that of the King could cause its arrest. In Naples and Milan, which then belonged to Spain, the Pope succeeded in preventing the government from establishing its Inquisitions. And, again, we find that the number of victims has been greatly exaggerated. In the fifteen years of its most terrible reign no more than two thousand were put to death in all Spain.

While it is not my motive to speak lightly of this page of tragedies, or to excuse by any means the awful wrongs committed, yet I would have you look at the whole situation, the condition of the people of those times, their education and beliefs, the instability of government, the plots, murders, and political corruption. I ask you to examine the persecutions of Protestants as well as of Catholics, and as you view the whole history of cruelties, see them from the standpoint of then and not from the conditions of the present. Do not for a moment believe that Catholic Inquisitions of nearly four hundred years ago are Catholic institutions of to-day, unless you also believe that the Protestant persecutions of the same period are still being practiced. One is just as sensible as the other, and to teach your children the prejudice

which follows one, and not the truth of the other, is unjust and unchristianlike.

We have no right to build up one cause by tearing down another. The days of bodily persecution are gone, never to return. The whole world has arrived at a state of existence where we are commanded to judge men by what they do, and not by what they have done. Laws against heresy have been abolished, and in its place we have the freedom of consecrated rights. The spirit of God moves through the teachings of His children, and not by the blind fury of force. While we all preach charity and forbearance, yet let us practice it, let us prove to our children its meaning, let us speak the truth, write the truth, and teach the truth. If we find a mote in our brother's eye, first let us cast the beam out of our own, for with a dimmed vision you have no right to render judgment against another. What has been is not what is, or what will be. We live, not in the past, but in the present. The laws of 1492 are not the laws of 1899. The kingdom of Ferdinand is not the land of Columbia, and education as imparted then, is not the education now. Then why, I ask, have you not dropped your mental persecutions, your inconsistency, your prejudices, and your intolerance? Why seek to promote what does not and cannot exist? Why not unite with Cardinal Gibbons and all say:

"I heartily pray that religious intolerance may never take root in our favored land. May the only King to force our conscience be the King of kings; may the only prison erected among us for the sin of unbelief or misbelief be the prison of a troubled conscience; and may our only motive for embracing truth be, not the fear of man, but the love of truth and of God."

CHAPTER XVIII.

THE FRENCH REVOLUTION.

IN relating the events of the French Revolution, it is not the intention to dwell largely on the condition of France politically, or to enter minutely into the causes which led to this terrible conflict, but of the general conditions, the persecutions, the dethronement of reason, the desecration of God's Holy Word, the baptism of blood, triumphant guilt, and the wild excesses of the Commune.

The revolution was a revolt against royal despotism and privileged wealth. The lands, business, institutions, and wealth were in the hands of the nobility, while the common people were oppressed, robbed of the fruits of their labor, and treated as serfs, instead of equals. At first but the murmurings of discontent were heard, but as excitement grew the most horrible conditions came into existence—mobs rose in violence, became frenzied in their mad career, and committed the most atrocious crimes in the name of "Liberty, Equality, Fraternity," the motto of the Revolution.

The principal causes which led to this uprising may be enumerated as follows: The abuses and extravagances of the Bourbon monarch; the unjust privileges enjoyed by the nobility; the accumulation of wealth by the clergy; the revolutionary character of French philosophy; the influence of the late American Revolution; the impetuous and revolutionary character of the French people and the wretched condition of

the common masses: all conspired to turn reason into madness, consistency into inconsistency, moderation into violence, honor into dishonor, and law and order into the wild and uncontrollable fury for pillage, confiscation and murder. The "Reign of Terror" is a black page in the history of France—a page that relates a fiendish persecution, only equaled by the cruelty of the pagan, Nero. Down with royalty! Down with the nobility! Down with the clergy! was the loud cry of the infuriated mobs. Reason had changed to madness. Justice was dethroned, blood had been shed and the wild and terrible cry of vengeance was resounded from throat to throat. "To the lions with the Christians!" was the cry of the pagan populace. "To the guillotine!" was the cry of the infuriated mobs of the Commune.

At the commencement of the French Revolution we find Louis XVI, a Bourbon monarch, king of France. We find him a weak-minded, vacillating sovereign; inclined to fairness and justice, but surrounded with a nobility that worked upon his weakness, obtained concessions and through their selfish designs instituted a condition of discontent that led to disastrous results, not only for the throne, but for the cause of Christianity. This nobility, numbering 80,000 families, was what remained of the once powerful feudal aristocracy of the Middle Ages. The common people numbered 25,000,000, and were subjected to the payment of heavy taxes for the support of these classes. The nobility, however, were not taxed for the support of the government and were accorded many privileges at the expense of the lower classes. The peasants were rudely trampled upon by the infliction of intolerable wrongs. They

were forbidden to fence their fields for the protection of their crops, because it might interfere with the lord's convenience in the hunt. They were even forbidden to cultivate their fields at certain seasons of the year, for fear such cultivation might disturb the young pheasants and other game. They were made to feel that they were inferior, and must bow to the demands of their superiors.

With the existence of such conditions, is it any wonder they were highly incensed against the nobility, against wealth, and against the inequality of society?

Also, we find the same old pagan philosophy, simply smoothed over to suit existing conditions. There was in it the same old opposition to Christianity, faith and devotion. Rousseau, Voltaire and Thomas Paine were the great philosophers of the age. Their godless and atheistic writings were scattered broadcast, and sowed the seeds of discontent, of revolution, and of apostasy. They denounced the nobility as the great source of evil to mankind. They denounced the Church as a plague-spot upon the civil liberties of the people. They denied God from the standpoint of reason. They wrote, talked and pleaded for revolution, for equality, for justice, for individual rights. They harangued the masses, and held up to them the freedom of America and demanded a war for liberty, equal taxation, and a government freed from tyrants, kings, and nobility. They declared that all men are created equal and titles should be abolished. They cited the privileges of the few and the sufferances of the many. They appealed to the passions and prejudices of the people. They drew pictures of American independence and American free-

dom. Discontent was thus produced, passions were aroused, and disrespect for authority made manifest. By preying upon the ignorance of the people they instituted a civil rebellion that knew no bounds for the infliction of vengeance, bloodshed, confiscation and persecution.

The commencement of this terrible struggle was in 1789, when the National Assembly was organized to direct the affairs of the nation. This Assembly immediately became violent in its opposition to the throne and the Catholic Church, and seized the property of the clergy, the accumulation of centuries. All religious orders were suppressed, and solemn monastic vows interdicted. It prohibited ecclesiastical dress, legalized divorces, recognized the persecution of Catholic priests, stripped churches of their emblems of worship, and, to wipe out every feature of Christianity, the Gregorian calendar was abolished, because it was the established time of the Catholic Church. A new mode of reckoning time was introduced. Each month was divided into three periods of ten days called "decades," the tenth day being set aside as a day of rest and recreation. The names of the months were changed to correspond to some special character. The days were also re-named and each day divided into ten parts. A new system of weights and measures was conceived and all institutions and customs that possibly could be, were abolished. Their hatred was so intense that all institutions of government, of worship or adoption, that were established by kings and aristocrats, must be abolished.

The design of the philosophers was to unchristianize France, to destroy every evidence of God, of worship, and of

the Church. They declared "that the world can never be happy until it has denied the existence of God," and to show in what manner they proposed to attain their ends they passed resolutions which declared that their avowed object should be, "never to rest until they had strangled the last king with the bowels of the last priest."

Their animosity was so great that the Assembly legislated specially against priests and all who were in harmony with them. At first the sentence was banishment, but afterwards changed to a decree of death, and the terrible Danton undertook its execution.

The rage of Danton and his followers was one of the most heartless in the long line of cruelties. His first bloody deed in Paris was the murder of three hundred priests, an archbishop and two bishops. When the signal for massacre was given in the Abbey of St. Germain, and some drew back, shuddering, one of the hired assassins called out: "What! Are you afraid of blood? You must get used to it."

The cruelties into which savage men were led by priest-hatred are indescribable. Among the priests murdered at Rheims, was the holy and venerable Alexandre, dean of the cathedral. He was burned alive over a slow fire; his torments were thus prolonged for over an hour. He was compelled, before his own execution, to witness that of his dear friend, the Abbe Romain, who was most cruelly tortured and burned before him. While Alexandre was being roasted alive his tormentors would, from time to time, withdraw him from the fire, that they might gloat over the spectacle of his sufferings. To augment the distress, they forced his own nephew to carry

the wood and place it on the fire. Among the priests murdered at Lyons was the Abbe Regni, a man respected by all for his great virtue and charity. The furious mob hacked his fingers from his hands, tore out his entrails, and then cut off his head, and finished by offering his mangled limbs to the passers-by for relics. Such barbarities were only called "spilling the blood of a few traitors."

To illustrate the insane desire for revenge and the uncontrolled rage against those who had accumulated wealth, we find the Convention passed the following decree: "The city of Lyons is opposed to the Revolution, the city of Lyons shall be destroyed; every house occupied by a rich man shall be demolished; only the dwellings of the poor shall remain, with edifices especially devoted to industry, and monuments consecrated to humanity and public education." Thousands of men were employed to pull down the city, while the frenzied mobs constantly howled, Down with aristocracy! Down with the Church! Down with inequality! The Convention also decreed that a commemorative monument—to serve as a warning—should be established on the ruins of Lyons, with this inscription: "Lyons opposed liberty! Lyons is no more!"

The madness of the people knew no bounds. To obliterate all evidence of Christianity, the Commune closed the Churches of Paris and confiscated their treasures, their altars, and shrines. Even the bells were melted and cast into cannon. The images of Christ and the Virgin Mary were torn down, defaced, trampled upon and blasphemed against. The busts of Marat and other revolutionists were erected in the place of

these beloved representatives of Christian love and faith. As the emancipation of the world was to be wrought through the guillotine instead of the cross, that instrument took the place of the crucifix and was called the Holy Guillotine. All the emblems of Christian worship were destroyed. Even the graves of the dead were desecrated by the hands of the rabble, and over the gates of the cemeteries were inscribed the words: "Death is an eternal sleep."

The religious madness of the people culminated in the worship of the Goddess of Reason. Churches everywhere were converted into temples of this new worship. The Sabbath day having been abolished, the tenth day was set aside for the services of Reason.

"On the 10th of November, 1793, the church of Notre Dame, in Paris, was made the scene of a most frightful desecration. A woman of ill-fame, with a skyblue mantle flung around her, and a Phrygian cap on her head, representing the Goddess of Reason, was conducted on a triumphal car into this venerable sanctuary, and there, surrounded by the followers of the new faith, enthroned on the high altar, with a crucifix beneath her feet; lewd songs then resounded in her praise, and wild dances and hideous excesses defiled the holy place, and crowned the homage thus rendered to the new divinity. The prophecy of Beauregard was thus fulfilled to the very letter. This frightful impiety was enacted not only in Paris, but also in many other French cities, and with it was often combined a hideous mockery of holy things. In one place five hundred prostitutes appeared, clothed in sacerdotal vestments. In another an ass, decked with a mitre and cope,

was made to draw along a cart filled with gold and silver altar vessels. Not only did men, in devilish rage, trample the crucifix under foot, but they also stole consecrated hosts, and, to the eternal shame of the ungrateful human race, flung them to unclean beasts to be devoured. If any one should speak a respectful word with regard to Christianity, or be surprised with a crucifix, rosary, picture of a saint, or other Christian emblem, death was the punishment for such an offense. It was only at their utmost peril that those faithful priests who courageously refused to forsake their flocks, administered the sacrament to the dying. And that such priests might not escape detection of the spies who constantly watched them, they were not allowed, under pain of death, to assume any sort of disguise. Nuns were starved, ill-treated, and led in crowds to execution; whilst public prostitutes were supported at the expense of the State."

Such were the wild excesses of the Commune that to defy religion, to defy the truths of Christ, and to disgrace the Temples of God, they would lend their mockery in a pretended worship of vice, and in the elevation of disgraced humanity they would compare the purity of divine inspiration with a debased and lustful shame. It was not that a debased nature was preferred to a life of purity, but in the desecration of God's Holy Altar no contempt could be stronger, nor no mockery greater, than to bow in pretended adoration to a soiled and debased woman. No insult could be stronger to the divine purity of Christianity than this act of eternal shame. Churches could be demolished, crosses hewn down and cast into the fire, sacred vestments trampled under foot, emblems

of veneration desecrated by the hand of the vandal, but to convert the House of God into the excesses of degradation, to supplant the altar of Christ with the representation of crime, and to convert the forms of Christianity into the beastly triumphs of an idolatrous worship, was the greatest of all disgraced ignominy, and as we follow these awful desecrators of God's Holy Worship, we find them meeting the judgment of an outraged Deity. As they meted out murder and desecration, so were their crimes avenged by the visitation of a just punishment.

In the worship of Reason the orators of the day gloried in the achievements of the Revolution, and in the height of exhortation, blessed the hour when the people were no longer oppressed by the kings of earth nor by a king in heaven.

With the disappearance of religion there came, as a plague-spot upon the social life of France, a season of vice, sin, and degradation. The brutal nature of man was loosed in all its wildest terror. The corrupting influence of sin and shame was destroying the moral atmosphere of the social life of family, state, and nation. It was no longer held in obedience to the teachings of honor, truth, and fidelity. It had been loosed to the lowest infamy of hell's debasing shrine. It was bathed in the blood of the noblest lives of Christian faith, and it was wallowing in the mire of a depraved lust, an unforgiven mockery, and a defiled and condemned nature.

It became a wild scene of idolatrous worship. No God, no Bible, no Christ, no Virgin Mary. The Goddess of Reason was the philosophy of Voltaire, Rousseau, and Thomas Paine. It became the condition of the present, but no future;

mind but no soul; nature but no God. The cry of the Commune was to dethrone the King of Heaven as well as the kings of earth. One of the most dangerous leaders of the Commune was Hébert, who would overthrow all forms of religion, all forms of past government, and establish society upon the foundation of Communism and Atheism. To this Robespierre, the great leader of the revolution, objected. He wished to sweep away Christianity as a superstition, but he would stop at Deism. He did not believe a government could be established on Atheism. There must be some Supreme Being for the people to worship. It was, and always had been popular, and must be continued. He said: "If God does not exist it would behoove man to invent him." Accordingly, this blood-thirsty revolutionist presented the following resolution, which was adopted by the Convention: "The French people acknowledge the existence of the Supreme Being and the immortality of the soul." The temples that had been converted to the worship of the Goddess of Reason were now consecrated to the worship of the Supreme Being.

Strange as it may seem, yet at the very time when Robespierre was offering resolutions recognizing the existence of a Supreme Being and establishing the new worship, he was desolating France with murders and massacres of such terrible atrocity that the world had never seen its equal except in the most frightful days of Rome. The terrorism of the man was beyond conception. With self-organized power, his will became the ruling force of destiny. Lives to him were as nothing, so great was the execution of men, women and children. He was devoid of heart, soul, or conscience. The blind

fanaticism of ancient savagery controlled his power of reason. In the name of liberty he committed crimes unspeakable. He murdered thousands of human beings, blasphemed against God, and persecuted Christianity, and all in the name of the Republic of France.

Persons opposed, or even suspected of opposition, were crowded to the guillotine in almost countless numbers. The prisons contained two hundred thousand persons suspected of sympathy against the reign of crime and destruction. By the swift process of the Revolutionary Tribunal justice became a mockery, a slave to passion, and a cloak to cover the sanction of crime. So swift was judgment pronounced that not one, but ten, fifty, were dragged before the tribunal at once, and, without trial, except the accusation of their enemies, they were pronounced guilty and hurried to execution.

The scenes around the guillotine were indescribable and beyond the power of expression. People were devoid of pity, shame or conscience. They screamed with delight at the awful spectacle of bloodshed and death. They built benches around the guillotines to better witness the executions of the condemned. Special sewers were constructed to carry away the blood of the victims, and yet, in the frenzy of this Reign of Terror, women, whose natures abhor the scenes of strife, gloried in the awful butchery of human life. They forgot their womanhood, and in the cry for retribution they urged the executioner to more swiftly wield his knife of death.

While this was the condition in Paris, yet, even worse, was the destruction of life in the cities of Toulon, Marseilles, Nantes, and Bordeaux, where the slow process of the guillo-

tine was superseded by a swifter mode of execution. Individuals were bound together and thrown into the water; boats were crowded with victims and then scuttled; long columns of condemned were mowed down with musket and cannon; rooms were filled with victims and then suffocated. By these various methods over fifteen thousand victims were massacred in a single month, and during the three months of Robespierre's wildest terror over thirty thousand were victims of this awful persecution.

Terrible and inhuman as was this execution, still the blackest deed of horror is yet to be told—a deed that stands without a parallel in all the annals of despotic crimes; a deed that blots the name of France, of liberty and fame; a deed so vile that hell itself revolts against its shame. This deed was the execution of three hundred innocent children, orphans of those who had suffered death by execution. In one night these children were gathered on the banks of the Loire and cast into the river, the mob crying: They are eggs of the reptile! Down with the brats, and they will never rise up to oppress us!

The heart grows sick at the awful dispensation of crime from the mobs of infuriated men. Wild beasts kill to sate their thirst; men kill to gloat over the victory of oppression, and the wild frenzy of uncontrolled reason. They become madmen, despots, tyrants, and in their persecutions they lose their manhood, their honor and their God. They become slaves to passion, slaves to ambition, and slaves to eternal destruction.

When we understand that forty-four thousand guillotines

were erected in France we may have some conception of the magnitude of the slaughter, and all the awful results in this Reign of Terror. Often a word, a tear, a look was enough to proclaim sympathy and send the unfortunate victim to his execution.

At La Vendée, a district in the west of France, where piety and love for Christian worship was strongest in the hearts of the people, they suffered the greatest indignities, cruelties, and murders. Its inhabitants had taken up arms in defense of their rights, and had gained some brilliant victories. These disasters of the Republicans only infuriated their wild rage. New forces were gathered against the Christians and with fire and sword they marched through this province, destroying farms, burning villages, and murdering every man, woman, and child who might fall in their way. Age nor sex had any immunity from these devils who traversed the country destroying every form of Christianity that might arise before them. Armed mobs, with the guillotine in their train, traversed every direction, and when captures were made they were dragged to the wagon of death, there beheaded and the bodies left by the roadside.

Terror, like a pestilence, was each day spreading farther and farther, demanding fresh victims to sate the thirst of these destroying angels. A black cloud of despotism and incarnate madness was brooding over France. Her victims were counted, not by hundreds, but by hundreds of thousands. The soil was drenched with the blood of innocence, and the whole fabric of social life was steeped in shame.

But as all things come to an end, so, too, did the black

days of France. The butcheries of Robespierre and his creatures had sated the thirst for human blood. The strain was too great for human endurance. The conscience of man, which had been covered by an insane desire for vengeance, was asserting itself. Reaction was made manifest everywhere. Further crimes were considered unnecessary, and they began to turn with horror and pity from the blood-stained guillotine. Robespierre was being denounced as a tyrant. His terrible executions were coming home to demand the penalty of his despotism. Once more did the hatred of revolution break forth in all its ghastly form. Robespierre, himself, was the victim. Finding that his power was broken and that an outraged nature had demanded his execution, he sought to end his life by his own hand. The shot only shattered his jawbone, and before he could again seek destruction he was seized by the mob, dragged through the streets, and at the house where he lived they halted for execution. A troop of women had gathered, who sang songs of levity, executed dances, and as his head fell, the whole crowd clapped their hands and shouted applause, and uttered curses on his memory.

The waters of the bloody deluge began to subside, the greatest tyrant in all France had met the fate of his thousands of victims. The insane madness was over, and France had awakened from the ghastly dream of the Reign of Terror.

CHAPTER XIX.

NAPOLEON BONAPARTE.

ONE of the greatest generals the world ever produced was Napoleon Bonaparte—not great in deeds of charity and Christian forbearance, but great in the deeds of heroic valor. His whole life was one of restless ambition. Born under the influence of military laws, cradled in national strife, and raised to manhood at the beginning of the most terrible revolution the world ever saw, is it any wonder war and conquest was the field of his ambition?

His great strength lay in his power of perception, his swiftness of action, his courage, and his discipline. His presence commanded enthusiasm, confidence, and inspiration. By intuition he saw the conditions, and with the boldness of assured confidence he struck his fatal blows. He knew his own strength and he knew the weakness of his enemy. He planned only to conquer. Retreat to him was impossible and could not be considered. The map of the world lay at his feet and he played his armies in the great chess game of nations. In the game of checkers we crown our kings, but in his game of nations he uncrowned them. Naught stood in the way of his ambition. Even Church laws must bend to his will. Two Popes were imprisoned for refusing to obey his requirements. Laws, rules, and edicts of the Church were changed at his command. He would conquer Europe. He would bend the knee of the proud Briton, but alas! he met his Waterloo.

The star of destiny had set. The sun of his ambition was shrouded in darkness, and he died an exile, the victim of his own aspirations.

His first appearance in the light of a powerful character was after the execution of Robespierre, July 28, 1794. The persecution against Catholics was somewhat abated. The government and people were tired of bloodshed. The Jacobin clubs were closed, and this most infamous society which, during the Reign of Terror, directed the mobs and rabbles, was forced to yield to the dictates of reason. The deputies who had been compelled to leave during this stormy period were invited to return and resume their seats in the Convention. The Catholic Church was not recognized, or considered, in the reëstablishment of government power, but a proper form of worship was established by special order, and religious freedom again prevailed.

The Terrorists were highly incensed at the adoption of any form of worship, declared open hostilities against the Convention and demanded that this new law should be repealed. The Convention was awed at the boldness of these victims of apostate philosophy, and when on October 5, 1795, they gathered a mob of forty thousand men and demanded a renunciation of all Christianity on the penalty of death, they appealed to Napoleon to defend the new government. Here we find the marvelous execution of this great genius. Given command, he quickly forms into line a small army of men, and as the mob advance he met them with a storm of grapeshot, and before they could reform for a new attack, he had charged with all the impetuousness of his determined nature and sent

them back in wild disorder. This decisive blow won for him the confidence of the new government, and France, at last, had found a man capable of controlling and directing its tremendous energies.

The Reign of Terror had left chaos, confusion, ruin, and bloodshed. It had destroyed life, confiscated property, and cast a blackened cloud upon Christianity. In the name of "Liberty, Equality, Fraternity," it had condemned monarchies, denied the worship of God, strangled liberty of conscience, destroyed nobility, confiscated the wealth of the rich and executed thousands in the mad frenzy of rage. France was the victim of uncontrolled passion, infuriated mobs, and Atheistic philosophy. It was one boundless field of despotism. A tear, a sigh, was evidence of distrust, persecution, and execution. While Napoleon was closer to the leaders of the great revolution than the world knows, yet in the support of government he was faithful and true. He sought position through his sublime efforts. The mob of Terrorists was but the beginning of his great career. He was not tyrannical, but stern and unyielding. If men or nations differed with him, he demanded a surrender.

A few weeks after Napoleon had defended the Convention and won his first great achievement, the Convention adjourned, having established the new government, laws, and constitution. There were three departments, similar to all republican governments of to-day, only the executive department was vested in a Board of Directors. Up to this time the Republic had been on the defensive. The Board of Directors, under the great pleas of humanity, decided to fulfill its early

promise to aid all nations to rise against despotism, destroy royalty, abolish class privilege, and become free and independent. The prospects of the new nation were so grand in perception, so equal in society, and so national in government, they proposed to share with all governments in the great philosophy of the brotherhood of man. She would make all Europe like herself. Her communicative genius extended to other empires, and with the recent independence of America, the doctrine of self-government received favor and spread rapidly among the people of Europe.

A prominent writer says: "Easily seduced herself, she easily seduces others." But for the prospect of freedom, social and political equality, which ever stirs the souls of men, Napoleon would have opposition stronger and more fierce. The French armies were everywhere received and welcomed more as a friend than a foe. He was a foe to monarchies, but not a foe to man. He sought to give freedom and self-government to all people. Thus was France enabled to establish commonwealths and surround herself with powerful allies. She conquered Europe, not by her victories, but by her promises. Victor Hugo says: "An invasion of armies may be resisted, but an invasion of ideas cannot be resisted."

The ideas of Napoleon were in advance of public sentiment. The times were not ripe for republican institutions. The people had been taught that kings held a divine right over nations. They felt the injustice of despotism, but were not competent to grasp the meaning of independence. They would follow blindly the philosophy of justice to all, but could not institute its enforcement. They were born under control

and knew nothing of political opposition. Kings must exist in the future, for they had existed in the past. And thus the republics established by Napoleon were short-lived. The people could not appreciate its meaning, and when the influence of this master mechanic was directed in other channels, the powers of royalty gained ascendency and the fruits of conquest were lost. No, not lost, for in the reëstablishment of monarchies a broader government was instituted, more in harmony with the rights of man.

We will not enumerate the victories of Napoleon in Italy, in Austria, or Egypt. Republics were formed in Italy, and Austria ceded her Belgian provinces. The "Battle of the Pyramids" opened a victory to all Egypt. In 1799 he led his army to attack the Turks in Syria, but at Acre was defeated by an English army and returned to Egypt. His plans were now changed. Instead of a conquest of Persia, India, and all Southern Asia, he turned his eyes towards home. His army was worn and thinned in ranks. He was bitterly disappointed, and while he had conquered Egypt, yet he had lost the great ambition sought. He had not conquered Syria, and, like Alexander, stood at the foot of the Himalayas.

We will now return to the affairs in France. Napoleon had been sent to Egypt by the Directory, more for fear of his presence in France, than for the victories he won. They knew his power among the people and secretly invested him with command for foreign conquests, believing that discretion was the better part of valor. While Napoleon was winning victories in Egypt the armies of the Republic were victorious at home. In the year 1798 the French set up three new

republics by conquest in Italy. These were the Tiberine, Helvetic, and Parthenopæan. The Tiberine, or Roman Republic, was established by the capture of Rome; the Helvetic, by an invasion of Switzerland, and the Parthenopæan was the capture of the little kingdom of Naples.

In the capture of Rome a cruel plot was invented, which incited an insurrection against the Papal government. A street mob, which had been purposely stimulated to deeds of violence, attacked a French division, and General Duphot was killed. Troops were immediately ordered to invade Rome, capture the Pope and proclaim the Roman Republic. On the 15th of February, 1798, the Tiberine Republic was declared and the Pope was divested of all authority and carried away a prisoner. He was taken to Siena, thence to Florence, and thence to Valence, where, in the agony of a broken heart, he died August 29, 1799.

Probably no act of this new republic was less justifiable, less honorable, less Christian, than the capture of the Pope and holding him a prisoner until death. It was the intrigue of the old doctrine—no God, no Christ, no Resurrection. The sophistry of Voltaire, the worship of Reason, still worked in the minds of the people, and this new persecution was but another attempt to overthrow the Church of Christ and establish religious anarchy, chaos, and confusion.

The Pope scarcely murmured against the demands of his enemies. Like the Apostle Peter, he patiently submitted to persecution, believing that in God's own time wrongs would be righted, religious worship established, and the Church made stronger and more enduring. He bowed his head in

meekness, and in silent supplication prayed to the God of his Fathers to protect his people, protect his Church, and protect the Great Gospel of Truth. He died August 29, 1799, a martyr to the ambition of France. But in his death grew a remonstrance of injustice, a feeling of loving pity, and a strong desire to establish the right. Like the persecutions of Roman Christians, these acts were but the workings of God's methods to clear away the sophistry of Reason, establish Divine worship, and plant Christianity in the minds of all men.

In this act of persecution the French Republic lost the respect of the nations of Europe. They denounced it as one of cruelty, oppression, and despotism. They sought to comfort the Pope in words of consolation. They grieved to see the head of the Church ruthlessly torn from his place of worship, disarmed of authority, condemned to exile, and bowed down in grief and agony. While France may have looked upon the event as of human benefit, yet the whole world stood aghast at this cruel demonstration of power. What was lost in the victory of French armies was gained in the great triumph of filial love and affection. The martyrdom of the Pope broke the ice of indifference among the people of those nations who were lukewarm in worship, and in the future restoration the ties of love became stronger and the power of Truth more brilliant and everlasting.

On the 1st of December, following the death of the Pope, thirty-five cardinals met in convention, or conclave, at Venice, and proceeded to elect a new head of the Catholic Church. On May 14, 1800, Barnabas Chiaramonti was elected Pope with the title of Pius VII. Under the patronage of the allied powers of Europe he was returned to Rome.

The persecution of the Pope by the French Republic seems to have been followed with a series of disasters. The destruction of the French fleet by Nelson, the coalition of the leading powers of Europe against France, the disasters in Italy, seem to represent a judgment against the persecution of worship. While many of us may not view these defeats as a judgment sent by God, yet the connection is so close, and the effect so just, that we can see the inevitable result of tyranny, ambition, and persecution.

Early in 1799, war began in almost every part of Europe at the same time. The French were everywhere defeated in Italy and driven from their former fields of successes. It was only by the greatest efforts that the French Generals held the allied forces from entering on the soil of France. Victories were lost, the Republics of Tiberine and Parthenopæan were abolished, and in France the Directory was unpopular and the Republic on the verge of another revolution. The Jacobin clubs were again being organized. Confusion prevailed everywhere. Divisions were being instituted, and grave apprehension was felt throughout the Republic. The Directory were charged with exiling Napoleon by sending him to Egypt, and desperation reigned supreme.

The news of this desperate condition of the French people reached Napoleon soon after he returned to Egypt from his disastrous defeat in Syria. With his usual display of quickness of action, he formed a bold resolve. He would return to France, assume command of the armies, and commence a new deal. Placing his army under the command of Kléber, he disclosed his designs to his trusted officer in these signifi-

cant words: "The reign of the lawyers is over." How prophetic were his words! Subsequent events are only read to see the forethought and ambition of Napoleon. He returned to France and was welcomed by the wildest enthusiasm. Thousands of people paraded the streets shouting the name of Napoleon. They instinctively felt that this military chieftain could restore the fortunes of France, establish harmony, and restore peace and prosperity. Processions of immense magnitude were seen everywhere. Floats declaring Napoleon Dictator were cheered by the populace. Fireworks were given in honor of his return, and one unbounded demonstration of joy was the reception of France, not in Paris alone, but in every city and hamlet of the land.

Napoleon was immediately appointed to the command of all the armies of France. The government of France was vested in a Board of Directors and two legislative bodies: The Council of Five Hundred and the Council of the Ancients —the latter embracing two hundred and fifty persons, of whom no one could be under fifty years of age. Having planned the overthrow of this form of government, Napoleon appeared before the Council of Five Hundred and boldly made known his plans. The Council was at first thunderstruck, dismayed, and astonished at the cool demands of Napoleon. Recovering from the shock of surprise, they denounced him as a traitor, a public enemy, and a conspirator against the Republic. Napoleon did not stop to war with words, but withdrew from the chamber and sent in a file of grenadiers, who in a few minutes cleared the hall without firing a single shot.

Those of the Council of Five Hundred who were favorable to Napoleon were now brought together by his brother Lucien, who was president of the Council. These, in connection with the Council of Ancients, which was on his side, voted to abolish the Directory and establish an executive power of three persons, elected for ten years, and called Consuls. Napoleon was given the first or supreme power, under the title of First Consul. There was also established a Tribunate, a Council of State, a Legislative Chamber, and a Senate. These gave to the people the appearance of a representative government, a new Republic, but in fact was the centering of all power in the hands of Napoleon. He was now in possession of absolute control. He was commander of all the armies, the head of legislative power, and in the eyes of the French people was a king of kings. His brilliant achievements in the overthrow of the Reign of Terror, his conquests in Italy and Egypt, had dazzled their eyes, and when this new constitution was referred to them for endorsement the vote stood three millions against fifteen hundred.

CHAPTER XX.

NAPOLEON BONAPARTE—CONTINUED.

NAPOLEON was now the Cromwell of France. He had overthrown the first French Republic. He stood as the First Consul, Dictator, Despot, and while it had closed forever the French Revolution and had established freedom of worship, yet the ambition of this Autocrat was to come in conflict with the Church of Rome. He was to demand the amendment of Church edicts, laws, rules, and regulations, because they were not in harmony with his views, plans, or relations. If the French Republic had persecuted the head of the Church while Napoleon was in Egypt, he, on his return, had not only persecuted the new Pope, but had sought to extort from him changes in Church authority that were not in the interest of Christian discipline. Not content with absolute dictation over the physical conditions of France, he sought to dictate its spiritual wants. He would stand at the head of both Church and State. The new government was really a veiled military despotism. Its name was Republican, but in fact there was no absolute government except a military despotism.

Napoleon was disappointed in not securing the recognition of his government by Austria and England. These two countries regarded him as an upstart, a fortunate usurper, an arbitrary egotist, and in no way worthy of recognition. They believed that the throne of France belonged, by virtue of

divine right, to the royal family of Bourbons. But Napoleon determined to teach these countries the necessity of recognizing him as the head of a great nation. He mustered his armies and planned to attack Austria by a double blow. One army, under Moreau, was sent to invade Germany, and the other, under his own command, crossed the Alps, and in the spring of 1800 gained his memorable victory upon the renowned field of Marengo. In this battle the Austrians were completely overwhelmed, and for a second time Italy lay at the feet of Napoleon. On the very day of the battle of Marengo, Kléber was assassinated, and the French army in Egypt soon surrendered to the English. But these reverses were soon balanced by fresh victories in Europe. Moreau won a decisive victory over the Austrians at Hohenlinden, and Emperor Francis II was forced to sue for peace, which was signed February, 1801. The emperor also recognized the Batavian, Helvetian, Ligurian, and Cisalpine Republics. In March, 1802, the English government was willing to recognize the sovereignty of Napoleon and sign articles of peace, which was done, and for some time it remained unbroken.

Having accomplished his desire to compel the Austrians and English to acknowledge his government, he now turned his attention to the improvement and reform of the internal affairs of France. That he was powerful in the establishment of industries, of architecture, of engineering, was evidenced by the wonderful prosperity which followed. His great military road over the Alps surpasses in bold constructure the most difficult feats of ancient Roman engineering. His far-reaching mind saw that the strength of government was not alone in

arms, but in education, commerce, arts and sciences, and all that advances the pride and prosperity of a nation. These he established with lavish outlay of public funds. Institutions of learning, museums, libraries, theaters, public works, were established on so grand a scale that the pride of the French people became a new institution of purpose. They were proud of their Napoleon, proud of their abilities, proud of their achievements. The great chieftain had won the hearts of his people in war and in peace. Not only had he expanded their abilities in all the pursuits of life, but he opened the churches, reëstablished the Christian Sunday, and priests who had refused to take the oath of allegiance to the "Constitution of the year III" (1795) were released from prison, where they had been subjected to cruel tyranny for years. The Roman Catholic religion was declared to be the religion of the French people, and the clergy were provided with government annuities for their Christian service. The public credit was strengthened and general confidence among the people was established.

In order to promote a competition in all the pursuits of life, he established a system of Merits by which honor was conferred upon those who won in these distinctive features of competition. None were excluded. The lowly in birth stood upon the same platform as those of royal blood. It was the development of character and worth he sought to reward. This system was called the Legion of Honor, and was the great incentive power of action. This was the first time the people of France had been given an opportunity of developing their abilities in the equal contest of competition. Previous to

the Reign of Terror there had been no avenue by which the common people could receive praise, honor, or merit. It was an incentive to higher purposes, higher aspirations, and higher plans of life. It became popular in every rank of labor, in the study of art, of language, and in the inventive genius of the people. In the army it was the stimulus for better discipline, better thoughts of patriotism, and better courage in the defense of right, truth, and justice. It was everywhere accepted as one of the marvelous developments of Napoleon.

Popular as was the Order of Merit, yet the adoption of the celebrated "Code Napoleon" was the crowning glory of his internal achievements. This code guaranteed to every person equal rights, under the law, in the pursuits of happiness and in the protection of property. It was enacted in 1803 and 1804. It destroyed every principle of inequality, of iniquitous, oppressive customs, of all the rules, regulations and laws that were inherited from the feudal ages. It gave to the peasant the same rights as to the noble, and is to-day the foundation of law in France, Switzerland, Germany, Italy, Holland and Belgium. It is said of Napoleon, had he done nothing else save to give this code to Europe, he would have conferred an inestimable benefit upon mankind. When it is known that there existed in France nearly three hundred different systems of laws, it is easy to understand that the adoption of the "Code Napoleon" was a grand step in the harmony of law and order.

Napoleon now held the most prominent and proudest position of any man in the world. The greatness of his military genius was rung from nation to nation and from conti-

nent to continent. Europe was bewildered by his brilliant military successes, and in the excellency of his government they saw the splendor of his power of execution. Although arbitrary in the execution of laws, yet the hearts of his countrymen swelled with pride and adoration. He had won their love and affection, and in their abiding confidence his will was their will and his power was their power. Had he been less ambitious he might have made France the grandest and most powerful nation on earth. Not content with the development of internal energy, he sought to extend his power of empire, until all Europe was obliged to band themselves together for mutual protection, not so much against France, as against her aggressive ruler.

In 1802 the people of France were so eager to reward Napoleon for his great services, and for the purpose of continuing his magnificent schemes of government in an unbroken succession, voted him Consul for life, with the power to name his successor. Thus was he nearing the goal of his ambition—an empire, with absolute control, and Napoleon Bonaparte its emperor.

In 1804 the enemies of Napoleon sought to conspire against his life, and in their extended activity the people resolved to increase his power, and make more stable the government he had founded. They would change their republic to an empire, and crown Napoleon as its first emperor. Accordingly, a decree was submitted to the people, and by an almost unanimous vote it was approved and ratified.

Let us now return to the relations existing between Napoleon and the Catholic Church. On becoming First Consul

he opened negotiations with Pope Pius VII for the purpose of establishing a new agreement between his government and the Church. The demands of Napoleon were so immoderate that it was with great difficulty they reached an understanding. On July 15, 1801, a new Concordat was accepted, by which the Church made great concessions to the French government. In this new agreement Napoleon guarantees public worship, if in the judgment of the government the public safety is not endangered. In article eleven he denies a return of confiscated property, leaving the possessor in undisturbed possession. This was a hard blow to the Church. Having been stripped of all property, they were now denied a right of recovery. They were poor, needy, and dependent. Yet the French government would neither restore their estates, nor endow their seminaries or institutions of learning. Also, Napoleon demanded the right to nominate the bishops, thus dispossessing the Church of its right to govern itself. But the Pope was overjoyed at the restoration of religious worship, even if it were conducted under the supervision and control of the police. The Catholic Religion was made the worship of the French people, and although the Pope had surrendered much of Church authority, yet he was happy in the freedom which had been so long denied.

Not content with concessions wrung from the Pope, Napoleon, some months later, annexed to these agreements seventy-seven "Organic Articles" which cancelled several important provisions of the Concordat, and restored Gallicanism to its ancient state, which restricted the Papal authority in France, making it dependent more upon the will of the government.

The Church authorities protested by every means possible against these articles, but no attention whatever was paid to their entreaties. Napoleon was deaf to all protestations. It was his idea of ecclesiastical duty, and his idea must prevail. Being at the head of the French nation all things, Church and State, must submit to his dictation.

On May 8, 1804, Napoleon was proclaimed Emperor. An invitation was sent to Pius VII to come to Paris and crown him under the usual forms and ceremonies. Many cardinals and Church officials tried to dissuade the Pope from accepting the invitation. The course pursued by Napoleon in regard to arbitrary authority against the Church gave the feeling that the Pope should have nothing to do with the formal dedication of the state to the authority of the new emperor. But, as the Pope always considered the best interest of his people, he overlooked his disappointment and set out for Paris in response to the wishes of Napoleon, where, on the 2d of December, the coronation took place. Here was performed a ceremony that was peculiar and significant. The Pope, after performing the necessary rites, declined to place the crown, whereupon Napoleon took the emblem of authority and set it on his own head.

From this time forward the relations of Napoleon to the Holy See became less and less mutual. And while the emperor sought to benefit the Church in various ways, yet in return for his favors he sought complete dominion over her. It was his will that the Pope should be under his supervision, or control, and when he requested him to regard the emperor's enemies as foes to himself, he had gone to the extreme limit of sacrifice.

Napoleon also asked the Pope to grant several other requests, among which are the following:

He would have him acknowledge his brother Joseph as King of Naples.

Recognize Talleyrand as Prince of Benevento.

Bernadotte as Prince of Ponte Corvo.

Break the marriage between his brother Jerome and Miss Patterson.

Closing his harbors to the enemies of the emperor.

These requests the Pope positively refused, and in persecution of these denials, General Miollis entered Rome February 2, 1808, where the Pope was subjected to gross outrages, and his cardinals banished. On May 17, 1809, an imperial edict was published, announcing that the remainder of the States of the Church would no longer be under Papal authority, but annexed to the French Empire.

This wholesale confiscation of Church authority was replied to by a bull of excommunication, and a special protest against the unwarranted attack against the Pope. For this execution of duty the Pope was taken prisoner by General Radet, and, in company with his Secretary of State, Cardinal Pacca, was taken to Grenoble. The Cardinal was imprisoned in the fortress of Fenestrella, while the Pope was taken to Savona.

Napoleon now determined upon a new plan to extort from the Pope a consent to his wishes. He ordered the cardinals to come to Paris. Through their influence he hoped to change the mind of the Pope, but in this he was disappointed. The Pope remained firm in his defense of Church government.

Napoleon, through the Ecclesiastical Commission, convoked a National Council at Paris, and a lengthy debate ensued. The Council demanded the liberation of the Pope, sent an address to the emperor, and declared itself incompetent to decide on the main question brought before it. Napoleon imprisoned the most courageous bishops, and by extortions obtained a portion of the concessions desired, although up to this time he had not obtained what he sought.

A deputation was now sent to Savona to confer with the Pope and obtain his consent. Being thus besieged and deserted by his counsellors, and desiring to prevent greater disaster to the Church, he reluctantly granted further concessions, but positively refused to grant the full wishes of the emperor. The Pope was now taken sick, and although he was not expected to live, and had even taken the last sacrament, yet he was compelled to continue his journey, arriving at Fontainebleau, June 20, 1812.

After the memorable defeat of Napoleon by the Russians, in the winter of 1812-1813, he again extorted from the Pope new articles of concessions, but upon further consideration the Pope recalled his new agreements and insisted that these articles could not become a part of a new Concordat and law of the empire. The victories of the allied forces of Europe over Napoleon prevented any further contests between the emperor and the Church. The Pope was set at liberty in March, 1814, and on May 24 made his triumphal entry into Rome.

Thus was the Church once more freed from the tyrannical dictation of the renowned emperor. He had defeated the

armies of Europe, and in return had been defeated, captured, and exiled, and in his long solitude upon the island of St. Helena he had ample time to reflect upon the atrocity of the crimes he had committed against the Pope and his authority, and how in the fullness of Divine promises the Church was made stronger and more enduring.

Thus died one of the greatest military geniuses the world ever saw. But alas! his treatment of Christianity was cruel and inhuman. He thought not of the future or the hereafter. He thought not of the soul or of immortality. He thought not of Christ or His Church. He played his soul in the great maelstrom of conflict, and sought wisdom only in his own strength. He came a conquering hero, but died alone and friendless. He built up edifices of man, but tore down the temples of God. He established the principles of liberty, but demanded absolute sovereignty. He was just, yet he was unjust. He was honorable, yet he was dishonorable. He was loyal, and yet he was disloyal. He professed a faith in Christ, and yet he denied His holy servants. He was the friend of France, yet he was her worst enemy. He died, yet he still lives. He lives in the successes of his energies, in the establishment of government, in the industries of his creation, and in the memory of his countrymen. Peace be to his ashes. May his wisdom be perpetuated, and may his follies and crimes be forgotten.

CHAPTER XXI.

ORIGIN OF THE ENGLISH CHURCH.

THE origin of the Church of England is known to all students of history, and may be summarized as follows:

1. Henry VIII, of England, desired to obtain a divorce from his wife, Catherine of Aragon, and thus be free to marry Anne Boleyn, a beautiful and vivacious maid of honor in the queen's household.

2. The king petitioned Pope Clement VII to grant a suspension of Church authority and allow the divorce and second marriage.

3. The Pope refused to grant the request.

4. Henry, being highly indignant at the Pope's refusal to violate the sacred tenets of marriage vows, declared himself Supreme Head of the English Catholics and compelled the clergy to recognize him as such.

5. Thomas Cranmer was promoted to the office of Archbishop of Canterbury, who, being a servile follower of the king, pronounced the marriage with Catherine invalid, and the one the king had already secretly contracted with Anne Boleyn to be lawful.

6. On March 23, 1534, the Pope cancelled this decision, which brought a complete rupture between the Pope and Henry.

7. The same year the Pope excommunicated Henry and relieved his subjects from their allegiance to him.

8. Persecution of Catholics by Henry and the establishment of the English Church.

At the time of the beginning of this chapter the people of England were devout Catholics. So earnest was Henry VIII in his zeal that Leo X, in 1521, rewarded him with the title of "Defender of the Faith." At this time Martin Luther, an apostate monk, attempted to spread his new religion by scattering broadcast among the people his articles of faith and reasons for denouncing the Catholic Church. Henry was highly indignant at his audacity, and wrote articles strongly denouncing Luther for his religious opposition. For his earnest labors in condemning Martin Luther he was rewarded by this special title, but strange to say, this most zealous of Christians afterwards became the bitterest enemy of the Catholic Church. From our standpoint of to-day it is hard to see how an earnest Christian can forsake his Church and become its enemy, but when we consider the make-up of the man, his willful and impetuous disposition, and his selfish propensities, we need not wonder at his traitorous conduct.

The reasons for this sudden denunciation of faith was not one of conscience, but one of a licentious and political nature. Henry's marriage with Catherine had been prompted by policy and not by love. Five children had been born, but all had died except a daughter named Mary, who was in delicate health and might not reach womanhood, thus cutting off any direct heirship to his throne. Considering this question, and having become infatuated with the beauty and brilliancy of Anne Boleyn, he determined to secure a divorce from Catherine and take Anne as wife. Knowing that divorces were

not permitted by the Catholic Church, he sought to evade the marriage law on the grounds of illegality, and petitioned the Pope to annul it. This the Pope refused to do, and by the advice of Thomas Cromwell, a servile follower of the king, Henry decided to appoint Cranmer, a Cambridge doctor, who supported him by publishing articles in favor of the divorce, to the high position of Archbishop of Canterbury. This new bishop immediately established a court, tried the case, and, of course, decided that the first marriage was not lawful because Catherine was the widow of his brother. The bishop also decided that the king's marriage with Anne Boleyn, though secret, was legal and in harmony with the Church.

The Pope immediately excommunicated Henry, who determined on revenge and called Parliament, who, not daring to thwart the wishes of the king, passed the Act of Supremacy, which conferred upon Henry the absolute control of the various departments of the Church in England. By this act he was to be recognized as the Supreme Head, given control of its offices and revenues. In order to completely establish himself as the Supreme Head, an act was passed making a denial of this title as high treason. Henry was now given, not only the control of the Church, but the power to condemn to death anyone who might deny his right. This was indeed a most lamentable position for the Catholics to occupy. To protest against the law was treason and to respect it was against their teachings of faith, but we must not censure these people too severely for yielding to the terrible declaration of the law. They were allowed to worship, but it must be in accordance with law.

By the enactment of this statute the Church was completely severed from the Roman See. Catholics were, under penalty of death, obliged to worship under the new dispensation, which became the Established Church of England. Thus we have a condensed history of how and why this church came into existence, and we will now briefly recite some of the persecutions which followed.

King Henry had now established a little Popedom of his own invention, without divine authority, and in hostile opposition to all laws, edicts, and commands of the Catholic Church. He had declared himself greater than the Pope, and under the laws passed by his dictation he was dictator of how people should worship, what should be their belief, and what should be condemned. Among the doctrines he condemned were holy pilgrimages, belief in purgatory, representations of Christ and the Holy Virgin, historic relics, convents, monasteries, penance, and all forms of Pope authority. In the suppression of monasteries and convents it was a complete confiscation of all property, and if there was even murmuring at his unjust and high-handed acts, they were convicted of treason and executed. The executioner's ax was constantly wet with the blood of all those who opposed his authority, or in any way incurred his displeasure. He required the head of every family, and teachers of schools, to teach the Lord's Prayer, the Ten Commandments, and the new creed. But, strange to say, Henry commanded, under penalty of death, an observance of the main tenets of the Catholic dogma, which were: Transubstantiation, Communion, Celibacy of the clergy, Vows, Mass for the dead, and auricular confession. By sustaining these articles

of faith many Catholics were made contented, not knowing nor realizing the conflict between Henry and the Church of Rome.

In the confiscation of property nearly one-fifth of the lands of the kingdom belonged to the Church, which was turned to the control of the king, who disposed of it to the greatest advantage to himself. He founded schools and colleges; established incomes for the support of churches and bishoprics; made donations to officers and favorites, but the greater portion was distributed among those whose influence was necessary to sustain him in his new position. By this wholesale disposition of property vast estates were established which created a powerful English aristocracy, which to-day is in existence and can be traced to this origin. Thus was the English Church and its most devoted followers financially rewarded by the self-appointed Supreme Head. To call this new Creed Protestant would be an injustice to the orthodox belief, and to call it Catholic would be an insult to the Church of Rome, who denied the illegal marriage, who refused to violate the laws of marriage, and who excommunicated their Supreme Head for this violation.

The extent of confiscation may be realized when history informs us that, altogether, there were 90 colleges, 110 hospitals, 2,374 chantries and chapels, 645 monasteries, and 540 convents broken up and the property given to advance the cause of the new Church and the popularity of Henry himself. The establishment of lands for the benefit of churches was a move to place the new church upon a solid financial foundation, for in all ages, money, lands, wealth, is a great

physician in easing the consciences of men. Henry was the physician and the confiscated property the prescription that gave life, strength and ambition to the Church of England.

If this, only, had been the record of Henry VIII we might view his acts as those of ambition, but his apostasy, denunciation, confiscation, and bribery, pale beneath the malignant persecution of Catholics. Nero was always a pagan and knew nothing of Christianity, but Henry was raised a Catholic, worshiped a Catholic, defended the faith as a Catholic, but to gratify his lust, his power, and his ambition, he became one of the greatest apostates the world ever saw. His only excuse was his passions. He had no cause to denounce, no religion to disagree with, and no philosophy to advance. His denunciations were the most corrupt, vicious, immoral, and depraved that have been recorded in the pages of English history. When we speak of the atrocious crimes which he committed against his subjects we shudder at his wickedness. The illustrious Sir Thomas More, the venerable Bishop Fisher, and others, became victims of execution. Also, we find recorded that he ordered the execution of two queens, two cardinals, two archbishops, eighteen bishops, thirteen abbots, five hundred priors and monks, thirty-eight doctors of divinity and laws, one hundred and twenty-four commoners, sixty-four gentlemen, twelve dukes and earls, and one hundred and ten ladies of rank, and all because their conscience would not allow them to denounce their worship and become apostates to the Catholic Church. They refused to recognize the king as the Supreme Head of the Church, and lay down their lives as a sacrifice to their fidelity to truth, honor, and Christian faith.

Besides this, we find in his own household a history as monstrous as the history of his Christian apostasy. To expose his private life is to write a disgraceful page in the history of the kings of England. After disposing of Catherine of Aragon by a forced divorce, he marries the beautiful and accomplished Anne Boleyn, but tiring of her, he issues a charge of unworthiness and she is executed by his own order. The next day after the execution of Anne he married Jane Seymour, who died the following year. His fourth wife was Anne of Cleves, who was cast aside on the grounds of a previous betrothal, and Catherine Howard became the next victim to his shameful lust and cruelty. Like Anne Boleyn, she was executed at his command, and gave room for his sixth wife, Catherine Parr, who was a discreet woman, and by tact and wisdom managed to retain his respect and survived his death.

This tyrant died in 1547, in the thirty-eighth year of his reign. And now, as we look back to his history and see the inconsistency of his request to Pope Clement VII, and the villainy of outraged decency, criminal responsibility, and the desecration of God's holy command, we can have only loathing and disgust for his memory. He lived a life of depravity and disgrace; a life of murderous sin; a life of blasphemous shame; a life devoid of every Christian principle, every Christian form of reverence, and every Christian virtue. And yet society glories in his existence, and glories in its long line of ancestry. He established a nobility on the ruins of confiscation, rapine and murder. He executed queens, nobles, and illustrious men. He desecrated churches, schools, colleges, and burned their sacred vestments. He bribed ministers of the

gospel, prostituted Parliament, established his own courts, villified God and served Satan in all the wickedness of thought, deed, and action.

Few men in the world's history can carry the record of Henry VIII. His triumphs through disgrace is a long line of wicked villainy, and without one act to commend, he stands a monument to himself, a mass of sickening sensuality, of honest loathing, and of beastly triumph.

CHAPTER XXII.

HEIRS OF HENRY VIII.

EDWARD VI.

LADY JANE GREY.

QUEEN MARY.

QUEEN ELIZABETH.

MARY, QUEEN OF SCOTS.

JAMES I.

IN the complication of Henry VIII's many marriages and divorces, the question of succession to the throne of England became one of a peculiar controversy, therefore Parliament passed a decree conferring upon Henry the right to determine by will this line of succession, which was declared as follows:

He directed the right of the crown to fall first upon his only son, Edward, by Jane Seymour. If Edward should die without issue, then it would fall to Mary, daughter of Catherine of Aragon, and with Mary dying without children, then the crown would fall upon Elizabeth, daughter of Anne Boleyn. Strange as it may seem, yet each of these lines of succession occupied the throne and died without leaving descendants.

EDWARD VI.

Henry VIII died in 1547, and Edward, then a child of only nine years, was declared by the provisions of the will the successor to Henry as the rightful heir to the throne. But as the

child was not of sufficient age the government was vested in a board of regents, composed of both Protestants and Catholics. In this selection the will was disregarded, and selections were made by Parliament as, in their judgment, would best fill the requirements for the harmony of the people.

In this board of regents the Protestants usurped authority and conducted the government in the interest of their party. They overruled the advice and religious desires of the Catholic minority, and sought by every means in their power to teach Protestantism wherever possible. The young king was carefully instructed in the doctrine of the Reformers, and changes were made in the creed and service of the new Church of England.

In order that there might be a systematic service in the teachings of this form of worship, Archbishop Cranmer prepared the Catechism of the English Book of Common Prayer, and the first copy was issued in 1549. In the preparation of this Prayer-Book the Archbishop called together a commission of bishops and learned theologians, and in using the missals and breviaries of the Catholic Church, to some extent quieted the convictions and sentiments of the Catholic people. While it was designed to cunningly deceive and to cover up the real principles and tenets of this new faith, yet to the ardent Catholic there was plainly written the full object desired, and a determined resistance was made manifest. This book was a translation of the old Latin service books with changes sufficient to conform to the new doctrine, and is the same that is in use to-day by the Anglican Church.

In 1552, forty-two Articles of Religion were published for

a full government of faith and its proper observance. These articles were finally reduced to thirty-nine, and remain to the present time as a compendious creed of the Church of England. To enforce an observance of these sweeping changes all teachers and clergymen were compelled to subscribe to these articles and publicly proclaim this new faith. A refusal to submit to these royal edicts was met with severe punishment and penalties of imprisonment. In the enactment of "Acts for the Uniformity of Service," a stringent law was posted and a long line of punishments declared.

In the adoption of the new articles of worship a royal decree was instituted by which the Churches were despoiled of their emblems of faith. All pictures, images, and crucifixes were removed, and the use of tapers, incense, and holy water forbidden. The veneration of the Virgin Mary, and the invocation of the saints were prohibited, while Purgatory was denounced as a superstition, and prayers for the dead interdicted. Besides these denials of faith, the established usage of celibacy of the priests was annulled, the real or bodily presence of Christ in the bread and wine of the sacrament denied, and that the service of the Church should no longer be said in Latin, but in the language of the people.

Many persons were imprisoned for a disobedience or refusal to conform to this new worship. While a persecution to death was not a penalty for infidelity to law, yet in two instances, at least, "heretics and contumners of the Book of Common Prayer" were burned. Still, it can be said of the government of Edward VI that persecutions were at a standstill, as only those who most desperately declared against this new innovation were punished.

Probably no quieter or more determined resistance against the adoption of the faith of the Church of England could be found than was exhibited by Mary, daughter of Catherine of Aragon. Repeated attempts were made to entreat her to adopt the religion of her father, Henry VIII, and her half brother, Edward, now on the throne. She was warned that the toleration of Mass even in her own private chapel could not be endured. For two years Emperor Charles V labored in vain to prevent this individual persecution, even declaring he would wage war against England. Still the almost incessant torment of threats and appeals went on.

The Protestant Party saw the failing health of Edward, and in a very short time, according to the will of Henry, Mary must become the reigning queen. To pass from a Protestant to a Catholic government, was debated with great alarm. Many intrigues and plots were devised to circumvent this more than possibility. Edward was anxious to continue his father's religion, and with his own hand drew a proposed law which was to regulate the succession to his throne. After preparing this proposition, he summoned his judges with the attorney and solicitor-general, and laid the matter before them. They hesitated to acknowledge his right to declare succession, but the king commanded them to prepare an act for Parliament. The Duke of Northumberland became angry and passionately declared he would not submit to this usurping of authority. Even Cranmer was at first opposed, but the young king became so earnest in his declarations to maintain his father's religion that he prevailed. The act was prepared, and all the members of the council gave it their approval, and the great seal was placed upon it.

Again were attempts made to induce Mary to give up her determination to remain faithful to the Catholic Church. The young king bewailed himself over the obstinacy of his sister and that of allowing Mass in any part of his kingdom, but Mary remained constant and determined in her resolution. She said: "If the chaplain cannot say Mass, I shall not hear it, but the new service shall not be established in my house. If it is introduced there by force I shall leave the place."

Mary continued to receive her priests, and without question in the private sanctity of her own chapel she continued to hear Mass, and to nourish in her heart an enduring love for the Catholic faith. While Mary was never seeking to induce others to accept her religion, yet others were constantly seeking to impress upon her that there was a duty she owed England and her father, to follow in the adopted church of her government. To this she would never consent. Her love was her duty, and her future power should be to sustain it.

On the 6th of July, 1553, at the age of fifteen and one-half years, the king of England, Edward VI, died. A question now arose which was most interesting to all the people of England. Would the reigning sovereign be a Protestant, or would it revert to the control of the Catholics? If, according to the act of Parliament under Henry VIII, the will of Henry is recognized, then Mary has the right of succession, but if under the sovereign law of Edward, then Lady Jane Grey would become queen and the Protestant Party would prevail. But in this the Protestants were doomed to disappointment, as the following chapter will explain:

QUEEN MARY.

We now open a new history in the great reformation of England. Henry VIII had established an independent religion. He had severed his government, both spiritual and temporal, from the Church of Rome, and in the establishment of the Church of England he had destroyed the last existing tie between him and the Pope. He had been excommunicated and in return had renounced forever his allegiance to the Holy See. Edward had died, and in the line of his own succession Mary was the rightful heir and must be crowned Queen of England. The attempt of the Duke of Northumberland and others, to place Lady Jane Grey on the throne, met with disfavor from Protestants and Catholics alike, and in the reaction disaster overtook the leaders of the movement, and being convicted of treason were executed.

For the benefit of history it is but proper to state that Lady Jane Grey belonged to the royal family of Henry VIII, and is explained as follows:

Henry VII, King of England, had three children, Henry VIII, Margaret, and Mary. To Henry VIII belonged Edward VI, Mary, and Elizabeth; to Margaret, Mary Stuart, by James V of Scotland; and to Mary, Lady Jane Grey, by the Duke of Suffolk.

It is, therefore, easy to see that through the illegal marriages of Henry VIII, that both lines of his sisters, Margaret and Mary, might legally succeed to the throne.

After the death of Edward the conspiracy of the Duke of Northumberland was put into immediate effect. He appeared before Lady Jane Grey and informed her of his plans and

expectations. He said: "Lady Jane Grey, the King, your cousin and our sovereign lord, has surrendered his soul to God, but before his death, and in order to preserve his kingdom from the infection of Popery, he resolved to set aside his sisters, Mary and Elizabeth, declared illegitimate by an act of Parliament, and he has commanded us to proclaim your Grace as queen and sovereign to succeed him." At this moment the Lords and Council knelt before her and swore fidelity to the cause of Lady Jane. So impressed and startled was she by this revelation that she fell to the floor, but on being restored to consciousness she raised her head with modest confidence and said: "If the right is mine, I hope that God will give me strength to bear the scepter for his glory and the happiness of the people of England."

She was immediately conducted to the Tower, the place where sovereigns usually reside before their coronation. Criers were sent through the streets proclaiming the death of Edward. They also proclaimed the act of Parliament making the succession of Mary and Elizabeth illegal and that of Lady Jane Grey the rightful claimant to the throne, and as such she was now in waiting to be crowned queen. No enthusiasm was made manifest by these declarations. The people did not wish to change the line of succession as adopted, and they whispered among themselves that Mary was the rightful heir.

In the country the people became intensely interested, and being largely Catholic in sentiment were determined to protect Mary in her demand to the Council for recognition of her rights. Mary had promised to change none of the laws instituted by Edward, therefore many Protestants were earnest

in their declarations of fealty. The Earl of Pembroke declared that, "If reasons do not suffice, this sword shall make Mary queen, or I shall die in her cause." Even the Duke of Suffolk joined in his profession of loyalty to Mary and basely deserted his own daughter.

The streets of London were again listening, but this time to the declarations of those who stood by Mary and loudly applauded her rights to the throne. At St. Paul's Cross, where a week before Bishop Ridley preached in favor of Protestant succession they now cheered the apparent triumphs of the Catholics. Mary was everywhere declared the sovereign queen of England, and no force could change the verdict.

Lady Jane was arrested on the charge of treason by the usurping of power, having been queen ten days, and was imprisoned. The Duke of Northumberland, Sir John Gates, and Sir Thomas Palmer, the leaders of this high-treason, were arrested, tried, and executed. Queen Mary was repeatedly urged to rid herself of Lady Jane, but declined, as she pitied the little usurper, declaring that she was more the tool of others than an instrument in herself.

The Catholic Party was now triumphant. Mary was an earnest Christian, and sought to establish worship in all the realm. She had forgotten her promise not to undo the laws of Edward, but in her Catholic zeal she could see only the establishment of her faith and worship. The Emperor Charles V was her constant adviser, and recommended prudence, leniency, and a toleration of worship. Severity was set aside as not a wise policy in the administration of religious affairs. The Emperor counseled moderation, and besought

Mary to be slow in demanding radical changes in the worship of the people. But the fervent convictions of Mary could not be stifled. She said: "God protected me in all my misfortunes, it is in Him that I confide. I will not testify my gratitude slowly and in secret, but at once and openly."

Parliament voted that the nation should return to its obedience to the Papal See, and in testimony of their sincerity they fell upon their knees to receive the hands of the legate sent from Rome. They asked for absolution from the sin of heresy and schism, and in the gratitude of their sincerity they repealed all the acts of Henry and Edward relating to the new worship that had been established. Parliament was now declared Catholic, and there was great rejoicing in Rome. The persecutions of the English Church were at an end. Mass was established in all the churches in London, the people were loud in their declarations of loyalty, and even Princess Elizabeth could not withstand the current of restoration of all things Catholic, and in humility, and in obedience to her conscience, renounced the practice of Protestant worship and returned to the Catholic faith. She accompanied her sister to Mass, and even established a chapel in her private residence. Was this act of Elizabeth one of deceit, or was it from the sincerity of the heart?

Scarcely a month had elapsed after the meeting of Parliament before the religious structure of Henry and Edward had fallen to pieces, and although they refused to restore the confiscated Church lands, which were now in the hands of the lords and commoners, yet they were anxious and willing to undo everything not in conflict with the restoration of these

vast estates. Mary, to prove her loyalty to the Church of Rome, restored a great part of the property still in the possession of the crown, and refounded many of the ruined monasteries, abbeys, schools and institutions of learning.

Parliament set aside the Prayer Book; abolished the Church service in the language of the people, and returned to the established usage. The marriage of priests was prohibited; communion discontinued, and where bishops had married, or still remained in favor of the Reform doctrine, they were deprived of their sees. The marriage of Henry VIII with Catherine of Aragon was declared the only legal marriage, thus establishing by an act of Parliament that Mary was the only lawful and legal heir to the throne.

The queen retained the title of the Head of the Church, not so much for its honor and power, as for continuing the people in the belief that it was not too severely Catholic. Where priests refused to give up their Protestant faith and who refused to say Mass they were replaced. A mild enforcement of the laws against heresy was being executed, and the prisons were being filled with those who were refractory. It was the beginning of a new religious storm. Mary had been raised under the influences of persecution, and her thoughts of heresy were black and bitter. To deny the religion of Christ was to her a treason more dangerous than any national crime.

And now, from the standpoint of to-day, let us for a moment consider the question of heresy as seen and believed by the people of those times. In their religious fervor Catholics and Protestants, alike, regarded heresy as a greater

crime than treason. They were educated in the belief that it was an unpardonable sin, a dangerous crime against Christ, against the Church, and against the government, and must be suppressed. They were taught that there could be no toleration, no compromise, and no pardon except pardon by a full and public acknowledgment of the sin and error. Not only did these people regard the laws against heresy as necessary for the promotion of Christianity, but they regarded it as an absolute duty to suppress it, and any neglect by those in authority was to imperil their hope of heaven and of salvation. They honestly believed their own souls were in danger of God's wrath, and to countenance an outspoken heretic was not only to endanger the souls of other men, but in their belief they must be held responsible for allowing this monstrous treason.

In believing this is it any wonder that Edward sought to establish and to continue his father's creed, and is it any wonder that Mary should with equal zeal seek to subdue the heresy that was dividing the Church of Rome? As sovereign, it became her duty under the law to force its execution, and while she did not exhibit the spirit of revenge, yet in her intoleration she became earnest almost to fanaticism, and in her persecutions against Protestants she did what she believed was her duty to do.

Again, let us cover these wild scenes of intoleration with the cloak of ignorance, superstition, and zealous duty. They were ignorant of any means of stamping out the teachings of Atheism, or the open revolt against their Christianity, except by force. The human heart had not been nourished in the

cradle of compassion, pity, and benevolence. Theirs was the education of wars and conquests. Christ's love and compassion was seen only as all men were forced to bow down and worship Him. It had been the continuation of the ages of strength. Nations were sustained only by the power of the sword, and in the warfare of men it was the establishment of religion that enthused them to action. The world was a vast field of intoleration and persecution. The followers of Mahomet sought to crush out Christianity and in return Christianity sought to establish its teachings of Christ and its mode of worship in all the countries of the earth. They had not arisen to the plane of the education of to-day. To them it was God's displeasure and the abandonment of their soul's salvation, and in believing this they could not consistently do anything less than to labor against heresy by the persecution of force. To them the ax, the sword, and the flame, were the weapons of a wrathful Heaven to exterminate, and to remove from God's earth the poisonous sting and venom of an unholy, vicious, and treasonable heresy.

A new measure of uneasiness was being fomented in all England. Mary had decided to marry Philip, Prince of Spain, and son of Charles V. Protestations against this alliance were being circulated, and even Parliament had sent an address to the queen to abandon this proposed marriage, and to choose her husband from her own realm. These protests only aroused her obstinacy, and throwing herself upon her knees before the altar, called God to witness her plighted troth to Philip.

Conspirators were secretly seeking to overthrow the queen. France was jealous of this alliance, and urged a revolution to

stay its consummation. Some wished to enthrone Elizabeth, while others were desirous of releasing Lady Jane Grey and again proclaiming her Queen of England. An armed opposition was raised to prevent the landing of Philip. Sir Peter Carew had rebelled in Devonshire, and Sir Thomas Wyat, a Catholic, was raising a rebellion in Kent. Wyat had conceived a most violent horror of Spain, and was supporting the Princess Elizabeth. He was the boldest conspirator in all the insurrection. He defeated the Duke of Norfolk at Rochester and then moved upon the defenses of the City of London, but here he failed to produce the uprising he anticipated. He was defeated, captured, and sent to the Tower. The courage of Mary was ceaseless and undaunted. She declared she would never yield to a traitor like Wyat, and would die in the cause she had espoused. The leniency of her previous conduct was changed to an unrelenting punishment. Wyat and many of his followers were executed. Mary was now determined to rid herself of the possibility of the power of Lady Jane Grey, and consequently, on the 12th of February, 1554, she was executed.

"She died in the faith which she had believed from childhood, serene and grave; without a complaint or tear, simply avowing to the few spectators of her execution that she deserved death for having consented, although with regret, to serve as an instrument to the ambition of others. She implored the mercy of God and delivered herself up into the hands of the executioner, moving all hearts by her constancy and meekness."

So great was the excitement that even Elizabeth was ar-

rested and imprisoned in the Tower, but by her earnest declaration of innocence she was removed to Woodstock, where she remained closely watched by the officers of Mary. Execution followed execution until it seemed as though all were engaged in this revolt. But not alone was it confined to the Protestants. The name Spaniard was hated almost to desperation by the people of England, and even Catholics protested and arose in revolt against the union of English blood with Spain. It was not a revolt against Mary because she was a Catholic, but because of the horror of Spanish affiliation. And in return these executions by Mary were not because they were Protestants but because they were in rebellion. In this we have no right to accuse Mary of any fanatic religious zeal, but only the right of government to subdue an insurrection. In this neither Protestants nor Catholics have any right to complain. It was but the chances of war. They cast their lot against Spain, and in the conflict theirs was the destiny of defeat.

On the 28th of July, 1554, Mary was united in marriage to Philip. Parliament was suspicious of Spanish influence and took precautions against it. Cardinal Pole was sent by the Pope to effect a full reconciliation between the people of England and the Church of Rome. By a petition of Parliament Pole pronounced this reconciliation by absolution, and the works of Henry VIII and Edward VI were declared void, and the efforts of Mary to return to the Catholic faith were accomplished.

The year 1555 was one of extreme intolerance in the punishment of heresy. Prisons were filled with the accused, and a

court commissioned to try heretics was formed. Condemnations and executions were increasing every day. Rogers, Hooper, and Ferrar were executed, and the fanaticism of Mary and Philip urged a more rapid enforcement of the laws. Cardinal Pole sought in vain to induce Mary to listen to moderation. She had endured plots, conspiracies, and persecutions, and now in the zeal of religious fury she would burn and execute those who oppose her. The conscience of Mary was pledged to restore England to the Roman Catholic faith, and she would do it, by force, if not otherwise. The strength of the two religions was about equal, and the task she had undertaken grew greater and greater. Ridley, Latimer, and Cranmer were convicted for heresy. Cranmer was called to Rome, while Ridley and Latimer, on October 16, 1555, were burned near Baliol College, where stands a monument which commemorates their execution. These eminent prelates were fastened back to back, and as the flames encircled them, Latimer, with superhuman strength, cried aloud: "Be of good comfort, Master Ridley, and play the man, and we shall this day light such a candle by God's grace in England as I trust shall never be put out."

Cranmer did not appear in Rome, but efforts were made to induce him to recant, and in a measure these efforts were successful. By these shameful acts of recantation he believed he was purchasing liberty. He had condemned his religion, signed in rapid succession six abjurations, and in the expectation of liberty was coolly informed that his repentance only absolved him from punishment in eternal life, but not the punishment that had been imposed upon him, and upon the

21st of March following he was condemned to die. Cranmer now greatly regretted his recantation, for he had not redeemed his life from the penalty of death, but had instead perjured his word, his honor, and his soul.

As an example of his deep humility, and in punishment of his false denunciation of his faith, he thrust the hand that had signed his abjuration into the raging flames as he approached the stake and cried: "This hand hath offended." He protested against his infidelity to the Reform faith and died a willing victim of heresy and persecution. The last courage of Cranmer won for him the forgiveness of his followers for the vacillations and inconsistencies of his life.

In quoting from Guizot's history, one of the most uncompromising Protestant historians, and an escaped Huguenot from Paris, we find that:

"Eighty-four persons perished that year by the flames, nor did the living only suffer condemnation; the bones of Martin Bucer, who had died in England, whither he had been summoned by Cranmer during the reign of Edward VI, were disinterred and publicly burned. The body of the wife of Pierce, the martyr, suffered the same outrage; her grave was first desecrated, and she was afterwards buried in a dunghill. The reign of Mary lasted only five years; but in this short space of time two hundred and eighty-eight persons were legally condemned to execution on account of religion, and it would be impossible to enumerate the obscurer martyrs who died of hunger or suffering in the prisons. Most of the victims belonged to the middle class and to the people; it was here that was manifested the most faithful attachment to the doctrines

of the Reformation. The great, enriched by the spoliation and governmental reform of Henry VIII, cared only to retain their possessions. The poor defended in their way their precious faith by dying for it. Secret discontent was great even among the Roman Catholic population; the Spaniards were detested; crimes increased. Notwithstanding the stern repression which they had undergone in the time of Henry VIII—seventy-two thousand murderers, thieves or vagabonds had, it is said, perished upon the gallows during his long reign—the executioners of Queen Mary had also much to do. Repeatedly men of good family, who had degraded themselves to the condition of highwaymen, were detected and seized. Certain parts of the kingdom remained in a state of dull discontent; it was amid this general uneasiness that Philip, who had become king of Spain in 1556, upon the abdication of the Emperor Charles V, at length succeeded in involving his wife and England in his quarrels with France."

The war with France was unpopular. For once the people of England were opposed to a new conflict. In the struggle they lost every foot of ground they possessed in France. Calais was captured after being in their possession for two hundred and eleven years. This loss was bitterly painful to the queen and her people. During this struggle Mary was taken ill, and, on the 17th of November, 1558, at the age of forty-three, she died. She sighed so bitterly at the last that the ladies asked her if she were suffering, commiserating her for the absence of King Philip. "Not that only," she said, "but when I am dead and opened you shall find Calais lying in my heart."

"The following morning, at nearly the same hour, Cardinal

Pole died at Lambeth. The two pillars of the Catholic Church in England fell at the same time. Pole had hoped to insure triumph of his cause by gentleness and justice; Mary had supported it by steel and fire. Both were equally sincere and conscientious. Mary was of a religious mind; her character, naturally stern and determined, had been embittered by injustice and suffering; but she was upright and honest, avoiding the subterfuges and deceits which Queen Elizabeth too often practiced. She was animated by a fervent faith, which she deemed was her right and duty to impose by force upon all her subjects. The sufferings of heretics excited little compassion in her breast; she was hardened against them, but in her private life, and towards her servants, she was kind and generous, capable of affection and of devotion. She blindly loved her husband, who neglected and despised her on account of her age, and the few charms which nature had bestowed upon her. Mary, however, was learned; she spoke pure Latin, she had studied Greek, and spoke French, Spanish and Italian with ease. She was a good musician, and danced gracefully. Her household was a model of order and regularity. The queen set an example of piety and virtue. The memory of these good qualities and misfortunes pales in the presence of a supreme fault: a terrible stain remains imprinted upon the brow of the unfortunate queen by her fanaticism and her conscientious cruelty. She persecuted piously; she burnt sincerely; her acts, more than her character, merit the odious name which history has given her. On examining her life closely, one is tempted to pity 'Bloody Mary.'"

The object in quoting from Guizot, the most radical Prot-

estant historian known, is to place before the readers of this publication the very extreme of charges made against Queen Mary. While it has been the aim of the author to put aside prejudiced ideas, bigoted statements, and misrepresented history, yet in this case, as Protestants declare the reign of Mary to be one of terrible bloodshed and persecution, to give their strongest statements and then ask them to compare the acts of Mary with those of her sister Elizabeth.

As previously stated, Mary's reign was not a long period of sovereignty, nor did she come into possession of the crown in a peaceable manner. A conspiracy was conceived by the Protestant party in order to prevent the government from passing into Mary's hands because she was a Catholic, and in this opposition Lady Jane Grey was formally announced by the conspirators to be the successor to Edward VI, and was crowned Queen of England, thus attempting to deprive Mary of her rightful inheritance.

To punish this act of treason many important personages were executed, not as is usually charged, because they were Protestants, but because they sought to usurp a power not lawfully theirs. Here is a marked injustice, and I must ask, why is it that Protestants are continually referring to Mary as the terrible reign of Protestant persecution, when for three hundred years the Catholics of Britain and Ireland were subjected to almost every indignity which tyrannical power could devise? Read the history of Ireland from the establishment of the Church of England, in 1534, to the time of the Catholic emancipation in 1829, when on April 13th, a bill became a law whereby Catholics were eligible to all offices, civil, munic-

ipal, and military, except the office of Regent, of Lord Chancellor, of Viceroy of Ireland, and the Royal Commissioner of the General Assembly of Scotland. Read the chapter, "Irish Persecution," found elsewhere in this book. Read the following history of Elizabeth, and then if you can draw a comparison by which Mary is a blacker demon than those who have for so many years darkened the pages of English history, you can do that which has never yet been done.

The fact is, there is not, nor can there be, any reasonable comparison. Mary occupied the throne during a stormy period of revolt, while Elizabeth persecuted because all opposition to the Church of England must be subdued by the power of force. Her hands were steeped in the blood of Catholics, Puritans, and Anabaptists. To be a Catholic was to be an enemy to the government, to the Church, and to Elizabeth, and as such must be denied the freedom of worship, or if influential, expelled from the country, or condemned for heresy and executed.

Why have these cruelties, these persecutions, these intolerations, been hidden in the background, or glossed over with the brush of injustice, while the literature of the whole Protestant world is filled with the acts of "Bloody Mary"? Is it because persecution becomes an act of justice when Catholics are the victims? Or is it because Catholics, from hundreds of years of tyranny, have become insensible to torture? Is it because one form of Christianity seeks to build itself upon the fallen fortunes of another?

If we weigh in the scales of impartial justice the reigns of these two sisters, what do we find? What is this comparison?

If Mary was unyielding and exacting in her demands for the re-establishment of the Catholic Church, what can you say of Elizabeth, who knew no toleration, no purity of life, and no compassion? For a moment let us draw a few of the many worthy comparisons:

Mary reigned only five years and four months, while Elizabeth's reign was forty-four years and four months, a period almost nine times longer than her elder sister. The victims of Catholic persecution under Elizabeth outnumber those of Mary in proportion as was the time she wielded the power of sovereign greater than that of her sister. Therefore, when we lay at the feet of Mary the record of one suffering Protestant, we must lay at the feet of Elizabeth nine suffering Catholics.

The historian, Hallam, asserts that "the rack seldom stood idle in the Tower for all the latter part of Elizabeth's reign."

The most unpardonable act of Mary's life, in the judgment of her critics, was the execution of Lady Jane Grey, and yet this lady, at the time of her execution, declared that she deserved death for being the tool of a conspiracy where she usurped the throne of England, which she occupied for nine days. While the execution of Lady Jane has been much deplored, yet it was but the execution of law against treason.

In contrast, we find that Elizabeth put to death her cousin, Mary, Queen of Scots, after a long imprisonment, on a charge of aspiring to the English throne, and yet this charge was not sustained. Thus we find that the execution of Lady Jane Grey was the result of treason, while Elizabeth's execution of Mary, Queen of Scots, was a cold-blooded murder of a defenseless woman who fled to her for protection.

Mary's zeal was exercised in behalf of the religion of her forefathers, which had been the recognized and loved form of worship for more than one thousand years. Elizabeth's zeal was employed in extending the new creed, introduced by her father in a moment of passion, and modified by him. The one had been in existence from the date of England's conversion to Christianity a thousand years previous, and had ever been cherished in the hearts of the people. The other was the result of a sinful intercourse and the refusal of the Pope of Rome to sanction the crime.

While Mary sought to restore the time-honored faith and worship of the Catholic Church, Elizabeth, with a most violent and unrelenting rigor, declared that no Catholic worship should be tolerated.

The elder sister was propagating what she believed was the true and infallible doctrine of Christ, but the younger sister was propagating her own religion, and that of her father. The one had been tried since the days of the Apostle Peter, the other was that which Henry VIII had instituted when he rebelled from the Church of Rome.

While Mary had no private or personal motives in oppressing Protestants, Elizabeth's hostility to the Catholic Church was intensified, if not instigated, by her hatred of the Pope, who had declared her illegitimate. Her legitimacy before the world depended on the success of the new religion, which had legalized her father's divorce from Catherine.

Hence, as Macaulay says: "Mary was sincere in her religion; Elizabeth was not. Having no scruple about conforming to the Roman Church when conformity was necessary to

her own safety, retaining to the last moment of her life a fondness for much of the doctrine and much of the ceremonial of that Church, she yet subjected that Church to a persecution even more odious than the persecution with which her sister had harassed the Protestants. Mary did nothing for her religion which she was not prepared to suffer for. She had held it firmly under persecution. She fully believed it to be essential to salvation. Elizabeth, in opinion, was but little more than half a Protestant. She had professed, when it suited her, to be wholly Catholic."

Thus we find, as we understand the controlling motives of Mary and Elizabeth, that their actions are based upon different principles of justice, and in the rendering of judgment on them, we must decide, that if you condemn the five years of Mary's reign you must also condemn the forty-four years of Elizabeth's persecutions.

CHAPTER XXIII.

HEIRS OF HENRY VIII—Continued.

QUEEN ELIZABETH.

BY the death of Queen Mary, the crown, by virtue of the succession granted to Henry VIII, fell to Elizabeth, the daughter of Anne Boleyn. Her professions of faith under the reign of Mary were more of hypocrisy than ardent truth, as her future acts will prove. In her pretense of renouncing the Reform worship of her father she acted from policy. Her social relations with her sister Mary were cold and indifferent. While Mary was a Catholic almost to fanaticism, and would yield to no opposition to establish her faith, yet Elizabeth was cunning, artful, and designing. Not naturally hard in heart and determined in persecution, but as history informs us:

"Along with her good and queenly qualities and accomplishments, Elizabeth had many unamiable traits and unwomanly ways. She was capricious, treacherous, unscrupulous, ungrateful, and cruel. She seemed almost devoid of a moral or religious sense. Deception and falsehood were her usual weapons in diplomacy."

"In the profusion and recklessness of her lies," declares Green, "Elizabeth stood without a peer in all Christendom."

Besides the practice of deceit and hypocrisy, her moral life was notoriously corrupt. She toyed with the Lords and nobles as the cat plays with its mouse. Her fascinating

charms surrounded her with the corruption of court and the scandal of the nation. Her designs were to institute favor, excite passion, and to hold in her power the nobility of the kingdom. In contrast to Mary, she was as black is to white. The religious, moral and conscientious character of Mary is in marked contrast with the disgraceful, corrupt and insincere motives of Elizabeth. In the pursuit of pleasure, ambition, or power, she was active and determined. She was quick to devise ways and means to accomplish her purposes, and although Protestant in faith, yet in the dissembling character of her nature, it is a question if she even thought of God in her heart.

Her title to the crown was denied by every true Catholic in England, because she was the child of Anne Boleyn, that marriage which the Pope had forbidden under pain of the anathemas of the Church. Therefore she had little to expect from the Catholics, and very naturally looked to the Protestant Party for sympathy and loyalty. With this question raised against her lawful heirship, it is easily seen that her prejudices must largely work in favor of the Reform Church, and although Catholics were in hopes she would continue the work of Mary, yet they were disappointed, when, like Mary, who undid the work of Henry VIII and Edward VI, she undid the work of Mary. It was a game of tit for tat. Mary had restored the Catholic worship, and now Elizabeth would overthrow it and restore the Church of England.

Elizabeth was strong in character, courageous, and determined. She possessed admirable judgment, was far-seeing, and in politics sustained a wonderful tact. By these qualities her government became one of the strongest and most il-

lustrious in the history of England's sovereigns. She raised the nation from a position of insignificance to one of the most active among the States of Europe. One of the secrets of her strength was by her selection of strong, earnest men for her advisers. She gathered around her Council board the wisest and most eminent men of her empire. In the selection of Sir William Cecil (Lord Burleigh) she found a man of extensive knowledge, a man of great sagacity, and of ceaseless industry. To him, more than to any other person, is largely due the success of her administration. This man stood at the head of the Queen's Council for more than forty years.

The first act of Elizabeth was to dissolve the two religious houses established by Mary, and to elect a new Parliament, by which two new Acts were established—the Act of Supremacy, and the Act of Uniformity—which relaid the foundation of the Anglican Church. By this Act of Supremacy all the clergy, and every person holding office, were required to take an oath of allegiance declaring the Queen to be the supreme authority in all things spiritual as well as temporal, and at the same time renouncing the authority or jurisdiction of any foreign prince or prelate. For refusing to take this oath many Catholics were persecuted, imprisoned, and even suffered death. While Elizabeth did not resort to the conscientious persecution of Mary, yet her reign is filled with the history of crime and bloodshed.

The Act of Uniformity forbade clergymen from using any but the Anglican liturgy. It also required every person to attend the Established Church on Sundays and other holy days. For a violation of this act, each absence recorded a fine of one

shilling. The persecution which arose under this law caused many Catholics to seek freedom of worship in other countries. The Catholics were not alone in their disobedience of this Act. There were Protestant Non-Conformists, called Puritans, and Separatists. These organizations were stronger in the reforms of the Church and believed that the Anglican was only half-reformed. The Puritans were more the followers of John Calvin and his doctrine, while the Separatists were even more rigid in discipline than the Puritans. They flung away every semblance of Roman worship, and severed all connections with the Established Church. Under this Act they were persecuted and forced to leave England. Many went to Holland, where, in after years, they became the Pilgrim Fathers of the New World.

The forms of persecution were small and inconsiderate in many instances, but annoying and aggravating. Spies were sent to question into the private life of Catholics, and those not in proclaimed sympathy with the movements of Elizabeth. It was a low, disgusting scrutiny of the private lives of the people. No one was secure in his home conversation, or his private worship. A secret system of detective work was going on everywhere, and while its results were not often a sacrifice of life, yet in its persecution the people were harassed in mind and conscience, not knowing what charge might arise and the verdict of imprisonment would be their lot.

As an instance of this determined persecution we find recorded that, as early as in 1561, Sir Edward Waldegrave and his wife were sent to the Tower for having received and entertained a Catholic priest at their home. A Puritan was

scourged for having said in his private family that he would never recognize the Church of England. This evidence was obtained by listening at the keyhole. A petition signed by bishops imploring Elizabeth to follow the example of her sister Mary was received with indignation and the petitioners sent to prison. Offers of position and rich estates were made to those imprisoned bishops, and many were thus converted to the Reform faith. Bonner refused to yield and died in prison. The monasteries that were restored by Mary were now closed and their valuable possessions again confiscated. The whole effort of Elizabeth was to restore the work of Cranmer and Edward VI. Elizabeth was losing the quiet insincere life of her past retirement, and was yielding to the demands and public opinions of the Protestant Party.

Political motives were now being considered by Elizabeth. France and Spain were united by the marriage of Philip II to Elizabeth, daughter of Henry II. Scotland was in a ferment of religious revolution, and their young queen, Mary Stuart, was an ardent Catholic. From the standpoint of the illegality of Henry VIII's marriage with Anne Boleyn, Mary Stuart, being the daughter of James V of Scotland, by *right of birth*, according to all Catholics, who denied the validity of the marriage of Anne Boleyn with Henry VIII, was the next in direct succession to the crown of England, after Mary Tudor. Politically, the three countries—France, Spain, and Scotland—were to form an alliance and overthrow Elizabeth and her English government, and in the overthrow Mary Stuart would become heir to the throne. So strong became the apparent motives of this alliance that Elizabeth declared

she would take a husband, and as she describes: "I will take a husband who shall cause the head of the King of France to ache; he does not know what a rebuff I intend to give him."

Advances were immediately made to the Earl of Arran, the heir-presumptive to the throne of Scotland after the Stuarts. The Earl had become an ardent Protestant and this union would strengthen the bonds of government, but Elizabeth was too fickle in mind to form either a political or matrimonial alliance, and although repeatedly solicited by Parliament to take a husband, yet she could never settle her mind on which would be the most available in all the long line of royal candidates.

As she was handsome, brilliant in diplomacy, and witty and fascinating in court, she was greatly admired, and her strength of will and purpose did much to hold the confidence of Europe and the love and esteem of her people. In matters of religion she was extremely Protestant, and her persecutions of Catholics were cruel and inhuman. Her greatest fear was, that in the succession to the throne of England, the government might again fall into the hands of her religious enemies. She feared Mary Stuart, because she was a Catholic, and because she was next in the line of succession. The twenty years' imprisonment was not that Mary had committed a crime, but that she might, through her Catholic influence, establish a revolt against the Protestant Reformation, overthrow the religious government of England and Scotland and restore the Catholic faith. It was this fear that sustained Elizabeth in her persecutions, and made her despotic and tyrannical. So great was her fear that her suspicions often governed her

inconsistencies, and in a number of instances she caused to be executed some of her most trusted advisers.

She realized that her birth was not a clear title to the throne of England; that from a point of morality it was base and ignoble, while from the law of the Catholic Church it was declared illegal and void. Twice did the Pope issue an edict of excommunication and declared her subjects no longer legally bound to her will. Knowing these conditions we cannot wonder at her deep solicitude for her own safety, as well as that of her chosen religion.

In a short review we have this history of England as it affected the Catholic and Protestant religions of that empire:

1st. Henry VIII, from motives of revenge, and to establish the legitimacy of his own licentious passions, overthrew the Catholic Church, and in the strength of might established a new line of nobility and a new doctrine of worship. He confiscated the property of the Church, robbed monasteries, and denied the free worship of God.

2d. Edward VI, the son of Jane Seymour, continued the persecution, established a ritual creed in the faith of his father, and commanded a religious observance of it. He also established the English Book of Common Prayer, and the forty-two articles of faith that became the standard of doctrine of the English Church. Edward died at the age of fifteen and one half years.

3d. Mary, the daughter of Catherine of Aragon, the only lawful marriage of Henry VIII. She became known in Protestant history as "Bloody Mary." Being an ardent Catholic, she overturned the religious governments of Henry and Ed-

ward, re-established the monasteries, restored estates, and through a series of zealous determinations, built up the Catholic faith. Under her reign the whole structure of faith was Catholic. Even Parliament was anxious to vote that the nation should return to the obedience of the Papal See, and in their anxiety to seek absolution fell upon their knees in the presence of the legate of the Pope. Mary's was a reign of an established Catholic power.

4th. Elizabeth, daughter of Anne Boleyn, was the next in succession, and from the Catholic law could not be a lawful child of marriage. Under this reign Elizabeth exercised a more bitter and inconsistent persecution than we find in Mary, but being Protestant her efforts were directed against the Catholic Church and those in opposition to her. By her the English Church was firmly established, never again to be overthrown. While Protestant teachings exclaim with horror over the persecutions of Mary, yet in her sister, Elizabeth, we find the same fanatic zeal to overturn and persecute the followers of Mary and her established religion.

5th. By a conspiracy of Protestant followers and to prevent Catholic Mary from taking the throne, Lady Jane Grey was announced the lawful sovereign of England, and for nine days she was declared by the insurrection Queen of England, but the line of succession as established by Henry VIII could not be broken and she was arrested as a usurper, tried for treason and in after years was executed.

6th. Mary Stuart, Queen of Scots was, from the declaration of Catholic authority, the lawful heir to the throne of England, but as she was Catholic, under the trumped-up charge of being

accessory to the murder of her husband, was forced to abdicate in favor of her infant son, James VI, of Scotland. Mary fled to England and asked for protection of her cousin Elizabeth, who fearing her legal line of ancestry and her Catholic following, cast her into prison, where she remained for twenty years and was then executed.

7th. We now arrive at the sovereign reign of King James I, known in history as James VI of Scotland, son of Mary Stuart.

MARY STUART, QUEEN OF SCOTS.

Much of the history of Queen Elizabeth's reign is so closely connected with Mary Stuart, that to write one is to write both, and by the Catholic legality of birth Mary stood as a rival to the throne of England.

Scotland was virtually in the hands of the Protestant Reformers, known as the followers of John Calvin, or Presbyterians, and while Mary sought to sustain her Catholic faith, yet the Protestant doctrine was growing stronger and stronger, and in force was the controlling religion of the kingdom.

The Scottish Queen married Lord Darnley, an ardent Catholic, against the loud protestations of the Protestant preachers and other reformers. Mary was earnestly petitioned to renounce everything Catholic and unite herself with the Protestant faith. Plot after plot was instituted to overthrow this new Catholic influence, and as Darnley was weak in affection, vulgar, unmannerly, dissolute and violent at times, he soon lost the love and esteem of Mary, and in its place grew aversion and contempt. Darnley realized that his

uncouth brutality had deeply wounded the sensitive nature of his wife and sought, during his drunken revelries, to devise means of allaying the scorn of the court for his unmannerly conduct. He knew his disgrace and must seek some means of redeeming his faults. To do this there must be some excuse invented, some attack to produce a suspicion, a court talk that Darnley had grievances, that he was wronged, that there were excuses, and after all the pure, sweet Mary may not be exactly what she seemed. In this study Darnley seized upon one Rizzio, an Italian musician, and court favorite. The Italian was handsome, graceful, and a musician. Darnley grew jealous of his accomplishments and even basely taunted his wife of infidelity. The proud spirit of Mary turned away in disgust from these low insinuations of her depraved husband. She had borne his vulgar, drunken orgies with loathing and shame, but now a reflection was cast upon her honor, and she felt it too humiliating to even respond to these heart thrusts of a wicked and sensuous husband.

Darnley communicated his pretended grievances to his friends, and a bold scheme of assassination was declared as the only means of ridding the court of his presence. Rizzio was indeed a court favorite, and being an Italian, willing hands were waiting to avenge the honor of one who had no honor. At the head of this conspiracy stood Lord Ruthven and Lord Morton, chancellor of the kingdom. Besides this conspiracy, there was another motive that induced these prominent Lords to plot against the life of Rizzio and the character of Mary. They sought to recall the Earl of Murray and other exiled Lords, and by threats of persecution their plot would be successful.

The time selected for this assassination was while the Queen and her ladies were at supper and Rizzio was in the room. Darnley would have his wife see the consummation of this plotted villainy, and thus produce fear and consternation. Darnley entered the dining-room, followed by Ruthven and others. Ruthven ordered Rizzio to leave the apartment, and an angry altercation followed in which Mary defended Rizzio in this unjust demand. Darnley seized the hands of his wife, and in the melee the table was overturned and Rizzio stabbed with a dagger. Morton guarded the doors of the palace with a troop of armed men, thus cutting off any assistance which might come to the support of the Queen.

If we follow this conspiracy, we will find that the Earl of Bothwell and Lord Huntley came to the assistance of Mary with an armed force of eighteen thousand men, and that Morton and Ruthven fled. Soon after this event Mary gave birth to a son, who was to become James VI of Scotland, and James I of England. The coldness between Mary and Darnley increased. The brutality of Darnley might be overlooked, but being an accomplice in crime and the defamer of his wife's character, was too black to be trusted, or to be forgiven. But the end was soon to come. The house in which Darnley was spending the night was blown up and he was killed. Suspicion immediately rested upon Bothwell, and he was arrested, tried for murder, but acquitted. Bothwell was known to be desperately enamored with Mary, and court talk assumed phases not complimentary to him or to her. So great was his infatuation that Mary's personal friends warned her against him, and even wrote to her saying: "Bothwell will kill you; retire before he comes within this place."

Bothwell had sought powerful allies among the members of Parliament, and at a banquet of all the principal members, protested his innocence of the murder of Darnley, and then announced his intention of marrying Mary. Whether from fear or otherwise, Bothwell obtained their signatures recommending this union, and they also undertook to use their influence in his behalf. It had been Bothwell's scheme to force a union with Mary, and to accomplish this he had obtained a separation from his wife. Darnley was dead, and current opinion was that he was the means of his death.

Four days from the time Bothwell secured the signatures of the principal members of Parliament he intercepted Mary while she was returning from Stirling, and with his powerful escort forced her to accompany him to Dunbar Castle, where he held her captive for five days. At the moment of her capture Bothwell exclaimed that he would marry the Queen, "who would or who would not; yea, whether she would herself or not." His determination was now fixed. He had surmounted the difficulties that lay between them, and now she was his prisoner. What promise he received from her was never revealed, but upon her release she appeared before the sessions court, and there declared before the chancellor that notwithstanding the outrages which he had made her suffer, she was disposed to pardon him and to raise him to still greater honors, and in this unexplained mysterious influence Bothwell had obtained control over Mary's mind and on the 15th of May they were united in marriage. Thus had the murderer obtained the object of his crime.

Open revolt was now precipitated and Bothwell was pub-

licly declared the murderer of Darnley. So strong was this declaration of murder that the Lords demanded an abdication of the throne in favor of the little prince. At first Mary refused to sign, but when Lord Lindsay grasped her arm and cried: "Sign, if you do not wish to die as your husband's murderer," she took the pen and without looking at the paper signed the document, and on the 20th of June the little prince was crowned James VI, and on the 22d of August the Earl of Murray was elected regent. These acts of Mary have been used as weapons of calumnies against her character as a true, virtuous, and honorable woman. If we consider from one point alone, there may be reasons for suspicion, but when we know the historic facts of Darnley's dissolute and villainous character; when we know that Bothwell, by force or otherwise, compelled this marriage, we can only pity Mary Stuart for submitting to this unholy union. Mary was Queen only in name. Her kingdom was in Protestant revolt. Parliament and the nobility were against her. Every force was brought to induce her to renounce her religion and accept the Presbyterian faith. The demand of Lord Lindsay to abdicate was the demand of power against the weak. The threat horrified Mary, and without even looking at the document she signed it. But why was this demand made? Why were threats made to imperil her life? Why was this reaction when Parliament, as individual members, had signed a request for this union? There can be but one answer. By her abdication the child prince became king of Scotland, and a Protestant Regent is appointed to reign instead. To cover these acts of treachery there must be some further persecution to continue

this semblance of crime. Mary had abdicated, Lord Murray was elected regent, and the whole political system was in the hands of the Reformers. Efforts must be made to hold the people in excitement and to disgrace the sovereign power, and under the crime of Bothwell they would continue the persecution of Mary.

In December Mary Stuart was arrested for the murder of Darnley and cast into prison, but escaped and raised a body of troops, declared her abdication void because of force and threats and proceeded to regain her throne by force. She was defeated and escaped into England, where she sought the mercy of Elizabeth and beseeched her to assist in restoring her throne. Agents of Elizabeth everywhere demanded that Mary should be held in prison and not allowed to foment new troubles. Sir Henry Morris wrote from Paris: "Her Majesty now holds the wolf that would destroy her. It is said that there is a conspiracy between the King of France, the King of Spain, and the Pope to ruin her Majesty, and to put the Queen of Scotland in her place." Elizabeth began to believe in the crime of Mary, and if the crime is proven she must suffer the penalty. But the die was cast. With Mary restored to the throne of Scotland, Elizabeth would always be in danger. Mary in prison was a greater security to the aspirations of Elizabeth than Mary at will. Repeatedly she had requested Mary to relinquish the crown and live a peaceful life as a retired subject, but in vain. She positively declined, and declared she would rather suffer death than surrender her claims.

Plots and counterplots were being formed. Spanish armies had made designs upon invasion, and the people were becom-

ing alarmed and suspicious of different Lords and nobles. The Duke of Norfolk, the staunch defender of Elizabeth, was declared in treason and conspiracy, and was executed. The Earl of Northumberland was also condemned to death and all Protestant England was crying for the execution of Mary Stuart as the only means of preserving the peace of the country. Mary was a Catholic, and while she lived there would be only dissension, insurrection, and bloodshed. The bishops advised her execution, as she was the "origin and source of all evil."

The massacre of the Protestant Huguenots in France on St. Bartholomew's Day only incensed the English Reformers to a greater excitement, and greater demands upon Elizabeth to continue her persecutions against Mary and all opposition. New attempts were made to rescue her, but she was removed from prison to prison, and each day more closely confined, and each day treated with less respect and consideration. Her appeals to her son, now king of Scotland, received but little attention. Mary saw her days were numbered and in the sincerity of her Catholic faith she exclaimed: "There are two things, sir, which you cannot take from me—the royal blood that gives me the right to the succession, and the attachment that unites me to the faith of my ancestors." Amid all the stormy periods of her life she had been a devout Catholic, and in the purification of imprisonment and long suffering she was to die a Catholic, and in her death we see her rival, Elizabeth, responsible for the odious stain of execution.

Mary Stuart was tried for conspiracy against Elizabeth, or, in other words, treason against the throne of England. On

the 14th of October, 1586, she was confronted with commissioners and judges, who were surrounded with assistants, tables, and documents, but to Mary there was granted nothing, yet for two days she held in check the ablest lawyers of England, but without friends, or testimony, and with perjured witnesses, who gave their evidence in secret, there was no chance to escape. The verdict for years had been established by her enemies, and now, through the formality of law, it would be executed. As a condemned criminal, Mary Stuart, Queen of Scots, was now deprived of all the honor due her station, and in defense of her royal dignity she exclaimed: "I am an anointed Queen. In spite of the Queen of England, her Council, and her heretical Judges, I will die a Queen."

Numerous attempts were made to stay the sentence, but of no avail. Her own son, James VI, was solicited to intercede, but his coldness was a scandal unto himself. He appeared to have no feeling, no pity, and no honorable manhood. Sir Robert Melville accompanied an ambassy sent to labor with Elizabeth, and in his conversation asked: "Why does the Queen of Scots seem so dangerous to you?" Elizabeth responded: "Because she is a Papist, and they say she shall succeed to my throne."

The hour of execution was near at hand. The Earl of Shrewsbury had arrived, and as the sentence was being read, Mary made the sign of the cross and quietly said, that after twenty years of imprisonment she did not expect this from her cousin Elizabeth, but—and she placed her hand upon a Bible near her, and swore that she never contemplated harm to Elizabeth. The Earl of Kent brutally responded that, as it was

a Pope's Bible, her oath was of no value. With flashing eyes Mary said: "It is a Catholic testament, and, therefore, my Lord, as I believe it to be the true version, my oath is the more to be relied upon." "Your death will be the life of our religion," said Kent, "as, contrariwise, your life would have been its death."

The condemned Queen spent the night in the company of her servants and in prayer. She bade them farewell, and as the sheriff arrived she arose from her devotions, took the crucifix from the altar and without faltering followed the officer from the room. At the door she found her faithful servant, Melville, who fell upon his knees weeping and sobbing. "Cease to lament, good Melville," said the Queen, "for thou shalt now see a final period to Mary Stuart's troubles; the world, my servant, is all but vanity, and subject to more sorrow than an ocean of tears can wash away. But I pray thee, take this message when thou goest, that I die true to my religion, to Scotland, and to France. Commend me to my son, and tell him that I have done nothing to prejudice the kingdom of Scotland."

She asked that her servants might accompany her to her execution, but the overbearing Kent refused. "I know my cousin Elizabeth would not have denied me so small a matter, that my women might be present even for honor of womanhood," she said. At the last moment she cried: "I am fixed in the ancient religion, and, by God's grace, I will shed my blood for it." She prayed for the Church, her son, and Elizabeth, and as she kissed the crucifix the Earl of Kent exclaimed: "Madam, you would better put such Poperish trumpery out of

your hand and carry Christ in your heart." In reply Mary modestly said: "I can hardly bear this emblem in my hand without at the same time bearing Him in my heart." The ax fell, and her spirit took its flight to her God. Thus closed the life of Mary Stuart, Queen of Scots. Her chief persecution in life was because she was a Catholic, and even in death the unrelenting and unforgiving persecution followed her. As her bleeding head was raised from the block these words were uttered: "God save Queen Elizabeth." "Thus perish all her enemies." Fitting words to express the cruelty, the crimes, and the persecutions of her enemies. She had lived a life of fidelity to Christ, to humanity, and to Christian faith. The twenty years' imprisonment only served to establish her religion more firmly in her mind and conscience. She realized the source of her troubles, and in the fervency of Christian fortitude she forgave her enemies, knowing that it was the persecution of Christ's love she bore in her heart.

Again, let us refer to the hypocrisy and deceit of Elizabeth. She had given the order for the execution of Mary Stuart, and yet she feigned great anger and compassion when informed of her death. She ordered the arrest of several ministers and caused their disgrace. Davidson was sent to the Tower, where he remained until his death, a victim of deceit. His fortune was confiscated to pay the fine imposed upon him. Even Burleigh was accused of conspiring against Mary, the whole being an assumed pretense of placing the crime from off her own shoulders.

King James was also deeply incensed, and swore he would move heaven and earth for vengeance, but when Elizabeth

added to his pension, and the throne of England came so much nearer in the line of succession, he forgot his mother and his wrath. His consolation was individual benefits and aspirations. The words of Mary were now answered: "Could an only son forget his mother."

Let us return for a moment to the closing scenes of Elizabeth. She had rendered assistance to the Huguenots of France, and the Protestant rebellion of the Netherlands. The Spanish invasion had been defeated by the destruction of her "Invincible Armada." Her vessels had traversed the globe, made important expeditions to the New World, and for a generation acted more the part of piracies than those of a peaceful trade. The crippling of the naval power of Spain left England mistress of the seas. New life was infused in her daring exploits. The old Norse blood burned with feverish impatience for adventure and glory.

It was a reign of universal triumphs. She had overcome her enemies, thwarted plots for her destruction, combined the cunning of policy with her apparent ardent love for her people. She had governed England despotically, but with such skillfulness that she was enabled to turn the dangerous corners when necessity required it, but always the patron and protector of the Protestant Reformation. But, as brilliant as were her achievements, yet her glory was tarnished and sullied by feminine follies and evil passions, while obstinately refusing to accept the duties and legitimate happiness of a woman's life. Brave, proud, far-sighted, and persevering, she displayed much intellectual ability, and certain fine moral qualities, but rarely or never the tender and modest virtues which inspire

and retain private affection. And yet for many years she was able to inspire sentiments of another nature. When she died, the evils and dangers inherent in absolute power had done their work; the English nation was beginning to grow weary of the rule of its great Queen, and to dream of political and religious liberties which had no place in the mind or in the heart of Elizabeth Tudor.

The closing days of Elizabeth's reign were, to her personally, dark and gloomy. As she looked back over her long life of public ambitions, cares, and responsibilities, she saw the gaunt specter of persecutions rise up before her. She saw the patient, uncomplaining Mary Stuart, her own cousin, confined for twenty years in a prison. She saw her headless form wildly beseeching for mercy, and then praying for the forgiveness of those who were persecuting her. She saw the Earl of Essex, her chief favorite, sent to the block, and in her secret grief she saw her pride only the stepping stone to the misery of others. She saw her shameful life at court without even the semblance of reward. She saw her past, only as an empty vision, a barren oak, and a soul without reward. And while she had been the instrument of national success, yet there were no heart pleasures to gladden her declining years.

In the loneliness of family ties she was a fit subject for pity and compassion. Her persecutions were not from a love of faith and devotion, but from the determination to raise her name from the ignomy of a denied birth. She knew that her father and mother were denied by the Church of Rome, and she would raise her voice and hand against it. She was one of the bitterest enemies of the Church and ever sought to over

throw it. She lived in the rigor of intoleration, and ended her days with the burden of a secret grief.

She died March 24th, 1603, in the seventieth year of her age, and the forty-fifth year of her reign. With her ended the Tudor line of English sovereigns.

CHAPTER XXIV.

IRISH PERSECUTION.

OF all the different races of men none have endured the hardships of persecution, the domineering influences of oppression, and the absolute tyranny of government so meekly as have the Irish people of Ireland. So great has been this disfranchisement, this disregard of human rights, that Irish oppression has for centuries been synonymous with all that represented injustice, intolerance, and religious and governmental abuse. No nation in all Christendom has the record of so much meek submission to injustice, has shown so much forbearance, and has borne so much uncomplaining misery, humiliation, and degradation. As we read their history in the light of our present civilization we can only wonder how these people could have maintained their individuality, their national character, and their firm adherence to Christianity. But if we go back to the remote records we shall find what some of the causes are which govern this passive and apparent indifference to trials and persecutions.

The first important date in the history of Ireland is 432, when St. Patrick came as an apostle of Christianity to teach the people the true worship of God. At that time the religion of the people was Pagan to an extreme—not of the same mythical character as that practiced by the Roman Emperors, but one based more upon the legerdemain of magicians and those educated to perform apparent miracles through the

witchcraft then in vogue. These teachers were divided into three classes and governed the affairs of religion and morality with absolute authority. They also formulated the basis of the law, and exercised its judicial functions. These teachers were classified as: the bards, the vates, and Druids proper, or priests. They were not a hereditary caste, by which power, position, or influence could be transmitted, but their system partook of the nature of a competition in which all could enter. As these positions ensured privileges, such as exemption from taxation and from service in the army, they were eagerly sought by the youth of the country. The exactions of learning, however, were so great that only the few succeeded in acquiring the necessary knowledge. To become perfect and properly qualified to become a teacher a course of training was indispensable, which often required twenty years. All instruction was imparted orally, although they had a written language. So great was their memory that when once a subject was mastered it was never forgotten. They entered into the minutest details, and sought to explain the phenomena of nature, the existence of life, and the power of mind over matter. Their favorite studies were astrology, geography, physical science, and natural theology. Besides these, they were wonderfully developed in botany, astronomy, medicine, and letters. In mechanics, and skill of construction, they were superior to any people existing at that time. The megalithic remains of that era even now testify to their ability as workers of beautiful designs in stone and other material. Examples of their stone-work are found in various parts of France and Briton, furnishing us evidence that these

people once flourished in the greater part of Southeastern Europe. Stone circles in their buildings were emblems of a Supreme Being, and the serpent that of the Divine Son.

Their belief was a peculiar combination of Paganism and Christianity. In Christianity they believed in a Supreme Being and in the immortality of the soul. The people believed that their priests were in league with the demons of paganism, and were able by this agency to do good to their friends and mischief to their enemies. The priests were held in awe and veneration, for whomsoever should offend one of these pious representatives of God, might be punished as the offended one willed. In sorcery they were adepts, having been educated to practice this art, and while to the people their accomplishments seemed to be the mysterious workings of a supernatural power, yet to themselves it was only the power of study and practice. These professed jugglers may be classed with the eminent magicians of our day. They practiced charms to an almost miraculous degree. The most noted and most powerful charm was a snake's egg which was supposed to be produced in a mysterious manner. With this charm the belief of the mind became an almost possessed reality. By its influence they supposed they could see beyond the confines of their own presence, and by mesmerism, the power of mind over mind, they could read the thoughts of others. While there was nothing peculiarly mysterious or supernatural in their science of investigating the power of mind, or the power of deception, yet these gifts, the result of studied education, produced a strong belief in the superstitions of the age.

Their philosophy was identical with that of Pythagoras, the great central figure of the Eastern Gnostic religion, and the question arises, was this Pythagorian exposition of Christianity taught to the Druids by some means not recorded in history? or was it invented by them and taught to the Eastern Gnostics? But be that as it may, these two systems of worship were opposed to Christianity, and from their similarity must have originated from the same source. Besides this, the Druids believed in the transmigration of souls; that the soul, if not fully prepared to become a perfect spirit, must continue its mission on earth through other bodies and other forms of earthly experience, until at last it was prepared by its line of progression to come into the realm of eternal rest. Their greatest veneration was for the forest, God's deep solitude, where, with all the solemnity of their weird incantations, they practiced their rites—merely studied deception—and, under the protecting obscurity of the forest gloom, their acts seemed to the multitude like the workings of a supernatural power. During the seasons of presentation they were clad in white, wearing gold ornaments, and, with other features of awe-inspiring import, they sustained their mysterious superstitions which so largely controlled their people. They also believed that the higher the form of sacrifice the greater the atonement of sin, and in proportion to their ability to render sacrifices so would they be forgiven and rise in the scale of the soul's progression. So zealous did they often become that they even sacrificed human life in offering up their devotions to Deity.

When speaking of the Druids in the continuation of this discussion, for brevity's sake, we refer to them as represent-

ing the whole people, and not as merely designating the individual priests that controlled them. We have given this descriptive history of them for the purpose of explaining the real ancestry of the Irish race, which ancestry, in point of intelligence, in skill, in enterprise, in honesty of purpose, and, above all, in absolute submission to the conditions under which they existed, was superior to any other nation of Europe. While the religion of the Irish ancestry was a species of Pagan idolatry, yet they can point with pride to the wonderful development of the mind in all the phases of learning, of industry, and attainments. We can see that this early submission to an established order of things was the groundwork of their future resistance of persecution and oppression. With the Druids it was absolute submission to law, faith, and morality, and when converted to Christianity, they still retained this wonderful characteristic, as is shown by their resistance against religious oppression, which marks the life of the Irish nation. Other nations have yielded to the demands of intolerance, of reformation, and of persecution, but these people have never yielded their submission beyond, perhaps, an outward semblance of obedience. In their hearts they worshiped according to the dictates of conscience. While it is true in many cases, to avoid the cruelties of unjust intolerance, they denied their faith, sanctioned the oppression, and even assisted in the establishment of an opposition, yet at the same time they prayed in their hearts for forgiveness in thus practicing falsehood and deceit. And to-day, as we see the Irish people of the whole world, we find that where they have recovered from the cruelties of tyranny, where they have had opportunities

of development, the same wonderful expansion of intellect has taken place that characterized the ancient Druids. While for centuries this intelligence lay dormant in the prison of debasement, yet as soon as the cloud of oppression has passed, we see the germ of past brilliancy spring to the surface, displaying, in all its splendor, the strength of character maintained in all the fields of life. It is a proverbial saying that quick inspirations of thought and action to-day are more spontaneous among the Irish than any other race. In them intellectuality lies latent, because of centuries of forced silence and forced persecution, but when once given the stimulus of schooling, the inherent principles of these slumbering Druids come to the surface and speak volumes for the real worth which lies at the base of the Irish nation.

In the conversion of Ireland to Christianity St. Patrick met with serious difficulties in explaining to the people the error of their worship, and in directing them into the light of the true faith. With unremitting zeal he traversed the country from one end to the other, establishing monasteries and inaugurating monastic life, and providing for the education of an able and efficient clergy. In the furtherance of this cause he won the confidence and assistance of the noblest families, and through his system of education was enabled to meet the Druids on an equal basis in the exposition of his doctrine of divine worship. His converts were made neither by force nor persecution, but by the promotion of knowledge, of argument, and illustrations. As the Druidical religion lacked charity and love, St. Patrick taught the wisdom of God through these cardinal virtues.

St. Patrick lived to a great age, and although he encountered many hardships, yet he never allowed himself the pleasure of visiting his native country. He had chosen this mission because of his great desire to disclose the truths of God to these people, and he remained faithful to his religious duty until the end. He saw their aptness to comprehend the power of Christianity, and their ability to spread the light to other lands. In this he was not disappointed. His institutions of learning became the promoters of religious science, which was to bless and enlighten many nations who were at that time in the darkness of paganism.

As a tribute to St. Patrick we find the following historic record:

"Muchtertach, the chief king, who reigned from 513 to 533, openly professed Christianity, and multitudes of men of all classes and of every age forsook the world to follow Christ. The face of the whole island was changed. A nation which but a few short years before had been shrouded in the darkness of paganism was suddenly illuminated by the pure rays of divine truth. Erin became the island of saints, the home and refuge of learning and of holiness, and the nursery from whence missionaries went forth to carry the light of faith to the nations of the European continent. Her children preserved the faith of Christ as pure and entire as it came from the lips of her apostle; heresy and schism were unknown to them, and loyalty to the successor of St. Peter was one of their most distinctive characteristics."

Such historic facts must stir the pride of every true Catholic, for nowhere in the history of Christianity has the faith

spread with such perfect peace and understanding as in Ireland. There were no discussions, no persecution, no bloodshed. The pure spirit of St. Patrick seemed to inspire all, from hamlet to city, and from palace to cottage, until the gospel had spread from one end of the island to the other. It was the grandest conversion in all Christendom. It was the conversion of a whole nation, which to this day has maintained an abiding faith in the Church of Rome.

Well may the Irish race venerate St. Patrick, for of all Saints who have labored in the cause of Christianity none can excel his record in the conversion of a whole nation, and in the establishment of a system of learning by which agency the benign influence of the gospel was spread to other countries. While St. Patrick did not accomplish this wonderful achievement single-handed, yet he laid the foundation upon which, in later years, was built the grand structure of Christianity, and into which was gathered the harvest of converted souls.

As it is not our purpose to give the political history of Ireland, we will only sketch some of the principal events while hurrying forward to the time of the religious persecutions of Henry VIII, Edward VI, Elizabeth, James I, the fanatic Cromwell, and those of recent origin.

About the beginning of the ninth century the Northmen, or Norsemen, who were the inhabitants of Denmark, Norway, and Sweden, for the first time in history made their appearance along the coasts of the British Isles, Germany, and Gaul. They came in the character of Danish pirates, and every summer these dreaded sea-rovers made swift descent upon the

exposed shores of these countries and plundered the people, burned the hamlets, and where resistance was offered, the inhabitants were murdered; after which pillaging they would return to their own lands to spend the winter and return again the next season. Becoming emboldened by their successes, these corsairs established settlements along the shores and took possession of strips of territory. These invasions were also directed against Ireland with considerable energy, but from a religious standpoint they were not particularly severe, their object being merely conquest for pillage and plunder.

The Norman conquest of England, while it changed the line of English sovereigns, did not materially change the government of Ireland. The true Christian religion was maintained in its original purity without deviation. In some particulars certain observances were not in exact harmony with the established practice of Rome, but having been instructed under, or through, the influence of their beloved St. Patrick, no inducement could be brought to bear to permit or to effect a change.

The history of Ireland furnishes us a list of one hundred and seventy-eight kings who ruled over her, and of this number seventy-one were killed in battle and sixty were murdered. This gives us some idea of the contention which has ever been a handicap to the progress and enterprise of this nation. After Henry II had ascended the throne of England in 1154, he engaged in a war of conquest of Ireland, and divided the lands, in vast tracts, principally among his favorites. The chiefs recognizing these gifts, but still holding possession similar to the system of landlord estates which have so seriously crippled this country.

It was not until the reign of Henry VIII, that the regular religious persecution began. Under this monarch the Irish people were persecuted much as were the Catholics in England, although not with the same individual supervision. The Irish Parliament was selected from those who recognized the authority of Henry, and in the selection of officers Catholics were denied appointment, unless they would renounce their religion and swear allegiance to the king and the Church of England. After the death of Henry VIII, Edward VI sought to continue the same form of intolerance as was practiced by his father, but on the introduction of the English Reform Worship the Irish steadfastly refused to recognize it as a religion, and when compelled to take part in the services they did so from motives of policy and not from the promptings of an honest conscience. The religion was ever hateful to them, and in its observance the act was but the act of a machine moved by the force of power to obedience, and when performed, was looked upon merely as a species of labor that must be repeated only when there was a demand from the master. The Irish were condemned to obey a hateful religious worship so long that they educated themselves to a practice of policy to cover their real feelings, thus protecting themselves from the violence of oppression.

Under Queen Mary the Irish heart bounded with freedom and joy, because she released the people from the religious oppression of Henry and Edward. They could now enjoy the full faith of their ancestors. Protestantism became nearly extinct in Ireland, for all those who had worn the cloak of policy immediately embraced the opportunity to publicly praise God

from the bottom of their hearts. But this happy condition was ended by the death of Mary and the crowning of Elizabeth as Queen of England. With Elizabeth it was a preconceived plan to undo all that Mary had done, and to renew the persecution. A systematic series of atrocious oppressions was now inaugurated. The failure of Henry and Edward to produce religious reform, and the quick response to the appeals of Mary, embittered Elizabeth against the Irish, and she determined to Protestantize the whole island. Insurrections frequently followed Elizabeth's commands, as the people would not obey them, but they were finally subdued and the religion of England was declared to be the only faith that could exist. The clergy and people were punished for heresy. Their refusal to submit to this wicked persecution caused them to be placed on the rack, to be condemned to the scaffold, their property confiscated, and their civil qualifications denied. But with all the determination manifested by Elizabeth to root out the Irish love for the Church of Rome, yet at her death, history informs us, "not even sixty of the natives had become Protestants." Her efforts in this direction only tended to more strongly cement their faith in the teachings of St. Patrick, which had now become so interwoven into their very constitution that it could never be expelled. Among those who suffered martyrdom were these three important personages in Ireland's religious history: Dermot O'Hurley, Archbishop of Cashel; Patrick O'Healy, Bishop of Mayo, and Richard Creagh, Archbishop of Armagh.

But hard as was the condition of the Irish people under Elizabeth, yet harder still were the decrees of James I, who,

when he ascended the throne, ordered the Catholic priests to leave the country under pain of death. In his amnesty act he granted pardon and benefits to all except "Papists and assassins," and the Catholic religious service was forbidden even in private. In the act of pardon, issued by the king, Catholics were regarded as no better than assassins. To more fully accomplish his purpose, Catholic property was confiscated and the individuals colonized, and the direst threats issued to compel obedience. With all these efforts, however, their religion could not be suppressed.

Under the reign of Charles I these unrighteous persecutions still continued until the people arose as one man for "God, king, and fatherland." Charles had failed to keep his pledge, and now, driven to desperation by continued persecution, they rose in defense of their rights.

Early in the year 1642 the national convention at Kilkenny declared war for the protection of the Irish religion, for the independence of the Irish Parliament, and for the upholding of the king's pledge to confer the fifty-one graces that were granted in 1628 and suppressed by the Earl of Stafford, Viceroy of Ireland. In this conflict the Irish were apparently successful, and the king was about to grant concessions when the English and Scotch Parliaments denied making peace with Catholics, except upon positive submission. The king soon became unpopular throughout England, civil war ensued, and he became a prisoner in the hands of the English and Scotch rebels.

In order to follow the fortunes of Ireland with a small degree of historic knowledge, we must notice the condition of

the English government under Charles I. Charles ascended the throne with the declared thought that kings rule by divine right. He was forced, however, to sign a "Petition of Rights" granting a species of constitutional protection to the people. Parliament to him was only an instrument of use, and when not necessary in his personal service, may be suppressed. From 1629 to 1640, eleven years, he ruled without convening this branch of government, thus changing it to an absolute monarchy. To sustain himself in his tyranny and usurpation of public rights, he surrounded himself with servile followers and unscrupulous agents who devised means which apparently sustained him in his self-ordained authority. He was again declared the supreme head of the English Church, with absolute power to dictate the appointments of those who directed the affairs of religion. To give his civil proceedings the semblance of lawfulness, he established certain courts, investing them with seeming authority, and demanded the execution of his edicts. These courts were known as the "Council of the North," the "Star Chamber," and the "High Commission Court." As all these courts were the instruments of the king's pleasure, and as they sat without jury, it is easily seen why the courts of the land sanctioned his high treason towards the rights of the people.

The Council of the North was a tribunal established by Henry VIII, for the enforcement of the king's despotism in the turbulent northern counties of England. The Star Chamber Court dealt chiefly with criminal cases against the government, such as riots, libels, and conspiracy. Being a secret court, individuals could be tried on the smallest pretext as

conspirators, or libelers of the government, or king, and condemned. The High Commission Court dealt with the enforcement of the acts of Supremacy and Uniformity, and was the source of extreme persecution of Catholics. This court was established by Elizabeth during her malignant persecution, and was composed of forty-four commissioners, who, as those in all other courts, were tools of the king in enforcing and sustaining his power. The arbitrary and despotic character of the government of Charles in the enforcement of civil and religious laws, and the helpless condition in which the people were placed by the subserviency of the courts to his will, caused thousands to seek America for that freedom and security which was denied them at home.

England was ready to rise in rebellion, when the Presbyterians of Scotland, who were being forced to use the English liturgy, resisted and openly revolted. This resistance spread to all classes. The nobles, the peasants, and nearly all the people of Scotland made a solemn covenant to resist to the very last every attempt to make innovations in their religion. By this act they became known as Covenanters. This occurred in 1638. The king, seeing the danger of a universal rebellion, sought to subdue these riotous Scotchmen by force, but his oppression had gone so far that they crossed the border and demanded a recognition of rights. In this emergency the king convened Parliament, which immediately took steps to correct some of the abuses. Stafford and Laud, the most prominent instruments of the king's tyranny, were executed; and the three iniquitous courts abolished, and some resemblance of justice was being meted out when Charles sought

to seize five of the most prominent members of the House of Commons on a charge of treason, the object being to intimidate the House and force it to recognize his absolute authority. But this was the one fatal step of the king. All London arose in defense of the rights of Parliament. Charles fled, and civil war was soon raging. The country was now divided into two great contending forces—those who rallied to the standard of the king, and those who sought for freedom from oppression. For six years England now suffered the terrible experiences of fraternal strife. As space will not permit us to describe this conflict, we will simply mention that it is at this time that the world first hears of Oliver Cromwell, his successes in battle, his defeat of the king's armies, the execution of Charles, and the establishment of the Commonwealth of England.

Early in the campaigns of this rebellion, Oliver Cromwell became known as a zealous, or fanatic, Presbyterian, and in his regiment, the "Ironsides," every man was an ardent defender of his Puritanic faith. The ability of this man to organize and to administer discipline was so great that he soon rose to be the commanding officer of the rebellion. His army of 20,000 enthusiastic Puritans was a marvel of power and obedience. In the battle of Naseby, Cromwell defeated the Royalists with great loss, and the cause of the king was irretrievably lost. Charles escaped into Scotland, but was surrendered to Parliament. We now find Cromwell transformed from the dictator of battles to the dictator of laws. Parliament desired to restore Charles to the throne, but Cromwell decided otherwise. He ordered an officer by the name of Pride to be

stationed at the door of the hall, to arrest every member obnoxious to the army and thus prevent an act of restoration. In the execution of this high-handed usurpation of authority, one hundred and forty members were arrested, leaving only those who were Independents (Presbyterians) to sustain this act of military despotism. This act of Cromwell's is known in history as "Pride's Purge." The Commons being "purged," they set about an immediate trial of Charles for treason. A High Court of Justice, consisting of one hundred and fifty members, was organized and Charles was condemned to be executed "as a tyrant, traitor, murderer, and enemy of his country."

A few weeks after the execution of Charles the House of Commons voted to abolish the monarchy and the House of Lords, and to establish a republic under the name of "The Commonwealth." In this new government the executive authority consisted of a Council of State, composed of forty-one members, with Cromwell as the real directing influence.

The Commonwealth thus instituted by the enthusiasm of religious and political power, was being surrounded with new dangers. Europe was alarmed at the execution of Charles. and Russia, France, and Holland refused to recognize its power. The Scots were now repenting for having surrendered their native sovereign, and to remove this stain of disloyalty, publicly proclaimed his son their king with the title of Charles the Second. The Irish also declared for the Prince, while the Dutch were preparing to render assistance. In England the Royalists were conspiring to unite all the forces and crush the new Republic.

In the war with the Irish Cromwell was made Lord Lieutenant of Ireland, and to explain and describe this awful butchery we will record from a page of history:

"With his Ironsides he made quick and terrible work of the conquest of the island. Having taken by storm the town of Drogheda, he massacred the entire garrison, consisting of three thousand men. About a thousand who had sought asylum in a church were butchered there without mercy. The capture of other towns was accompanied by massacres little less terrible. The conqueror's march through the island was the devastating march of an Attila or a Zenghis Khan."

The following is his own account of the manner in which he dealt with the captured garrisons:

"When they submitted, their officers were knocked on the head, and every tenth man of the soldiers killed, and the rest shipped to Barbadoes (to be sold into slavery)."

This butchery was the most heartless, inhuman, and unchristian in the whole annals of wars and persecution. A strong, invincible force was marching against the weak, and when the weaker surrendered none of the honors of warfare were granted, but instead the mad rage of infuriated demons was given full sway. In Cromwell's heartless disposition of prisoners the spirit of ancient savagery is strikingly exemplified, yet, forsooth, history informs us that his army of 20,000 men were "all honest, fervent, God-fearing, psalm-singing Puritans. When not fighting, they studied the Bible, prayed and sang hymns. Since Godfrey led his crusaders to the Holy Sepulcher, the world had not beheld another such an army of religious enthusiasts. From Cromwell down to the lowest

soldier of the 'New Model' every man felt called of the Lord to strike down all forms of tyranny in Church and State."

In 1653 Cromwell was made "Lord Protector of the Commonwealth," and although he had previously assumed absolute control, yet not until now had it been conferred upon him by legal authority. His administration was despotic and tyrannical. Royalists and Roman Catholics were treated with rigor and shamefully persecuted. The press was placed under his absolute censorship, and nothing was published unless it met his approval. He kept a strong army in Scotland, while the Irish Royalists were repressed with remorseless severity. Thousands were massacred and tens of thousands were transported to the West Indies, to be sold as slaves.

By this almost ceaseless work of wickedness, however, Cromwell undermined his constitution, and on September 3d, 1658, he died, leaving his son Richard to be his successor. Richard was weak and exactly the opposite of his father, and after ruling a few months resigned the Protectorate. In the restoration of the monarchy, Charles II was called from Holland to resume the affairs of government as left by his father, Charles I.

CHAPTER XXV.

IRISH PERSECUTION—CONTINUED.

CROMWELL IN IRELAND.

THE history of Oliver Cromwell is one of the most inhuman and bloodthirsty in the records of the Protestant Reformation. Few men, in the history of the world, have a record so tyrannically black; yet by some this man is lauded, and the tributes of a hero, a man of true character, and a man of Christian virtues bestowed upon him. To read his life, serves to inspire pity for the historian who attempts to justify his acts under the plea of war, insurrection, or the establishment of a religious creed. His whole military life was filled with the ambition to stand at the head of the English government, and to dictate its laws and the enforcement of them. To create popularity, fear, or notoriety, he sought those fields best adapted to promote them. In religion, he raised the banner of Puritanism, and assembled an army of fanatics, which was ever ready to wage war against those who would not accept his belief. His was a crusade against religion, against the Church of Rome, and against the Catholics of Ireland. Ostensibly, it is true, his conquests were for the avowed purpose of subjugating a rebellious province, but his persecutions were waged for the purpose of reaping glory and furthering his own ambitions.

Had Cromwell been raised outside of the influences of

Christianity, had he been a barbarian or a sea-roving pirate on a mission of plunder, pillage, and ruin, there might have been some excuses for the awful murders which he committed in the name of law and religion. He conquered Ireland, not to subdue an insurrection, but to supplant the lawful sovereign, to destroy the Catholic Church, and to establish the Puritan doctrine, which he championed as the only true light for the worship of men. When we consider that this apostle of persecution was denominated a devout and God-fearing man, that he organized an army of praying Puritans, that he went to battle with the sword in one hand and the Bible in the other, that he praised God for the favors of liberty, of enlightenment, and of being the instrument under God for advancing Christianity, we are astounded to find that with all these attributes of apparent manhood the history of his Christian forbearance shows him to have been devoid of the first sentiment of humanity, of compassion, or of divine virtue. For him to be tolerated as a Christian, is an insult to Christ and his martyred crucifixion; it is an insult even to the principle of Reformation; an insult to fanaticism, and the worst forms of a crazed religious persecution. If it had been fanaticism, we might have ascribed his atrocities to a deluded motive, a disordered brain, or a condition beyond the control of reason, but when we find him boasting of his cruelties, his slaughters, and his murders, we must honor the fanatic for his motive, and cannot designate Cromwell more fittingly than as being a Christian-demon, a man-devil, a soul filled with hatred, with hypocrisy, and with blasphemy of God.

By act of Parliament, Cromwell was appointed to the office

of Lord-Lieutenant of Ireland, and with affected surprise at such a nomination, and after much apparent hesitation, accepted the command; in reality, however, it was his ambition to continue his career as a blazing wonder, a great chieftain, and a leader of the empire. Secretly there was a higher motive than conquest, or subjugation. He must first surround himself with victory over all opposition to Church and royalty. He must crush Ireland, because Ireland was Catholic. He must make his name illustrious by sword and persecution, by fear, by intoleration, and by what he called the awful retribution of God. Then, when he had reached the apex of delegated power, he would seize the reins of government and become the Dictator of England—the goal of his ambition.

Immediately on entering Ireland, August 15, 1649, he commenced the subjugation of the country. Previous to his arrival his forces had defeated Ormond near Dublin, with a loss of all his baggage, tents, and supplies. Cromwell's forces also captured two thousand five hundred prisoners, and killed four thousand royal troops. This defeat had much to do with the personal success of Cromwell, who, on his arrival, attacked Drogheda with a terrible assault, and put to the sword every form of opposition. "Priests, monks, citizens, and soldiers" were massacred in a fanatical and frenzied rage. This reign of terror lasted two days, and all those who escaped the first day were hunted out and butchered the second, and history informs us, "one person alone escaping, to carry the mournful tidings to Ormond."

The fate of Drogheda was the fate of every city and town that did not surrender at the first summons of the Puritan

tyrant, who, to cover his bloodthirsty tyranny, praised God for his successes, and with the Bible in one hand, wrote with the other an order to let no Catholic escape. His chief motive was to strike terror into the minds of the inhabitants and the garrisons. At Wexford the garrison made a slight resistance and then surrendered, but this resistance, though small, cost them their lives. On the least pretext, especially when there was opposition, he would give an order to murder innocent men, women, and children, and spare none; in fact, to annihilate everything.

To fittingly illustrate Cromwell's infamy and his outrage of every Christian virtue, we cannot do better than give his own statement when questioned as to the disposition of his prisoners: "When they submitted, their officers were knocked on the head, and every tenth man of the soldiers killed, and the rest shipped to Barbadoes."

We find that in this manner twenty thousand were sent to the West Indies and sold as slaves, and many thousands more, chiefly women, were sent to the American colonies.

To describe the real condition of the Catholics in Ireland after their subjugation, we will quote from Alzog, the great German Church Historian, page 253, vol. iii:

"Those who were not sent abroad were shut up in the western province of Connaught. Preparations for the settlement of Connaught by the Catholics were completed by the year 1653, and, by an act of the English Parliament, all who were found after the date of May 1, 1654, on the eastern side of the Shannon, were liable to the penalty of death. British settlements, extending to the distance of several miles, were

planted along the seacoast and the western bank of the Shannon, and composed of men long trained to military service. Judging by human standards, the Catholic religion was as good as extinct in Ireland. This barbarous proscription was applied to all the land-owners of the island who could not prove that during the whole time of the civil war they had shown a 'constant good affection to the cause of the parliament.' It must also be borne in mind that Connaught had been made desolate by the civil wars, and that those of the nobility who could trace their ancestry back to the dim mists where history begins, and who had been accustomed to move about in noble palaces and enjoy all the luxuries of life, could not find a dwelling place fit for a human being to abide in. Famine supervened to add to the misery of war and persecution, and historians, Protestant and Catholic alike, agree in stating that no pen can adequately portray the hardships and sufferings which this poor but gallant people underwent for religion's sake. Of a hierarchy of twenty-six prelates, three only were permitted to remain; and of the priests, those who were not martyred were condemned to go into exile, only twenty-eight days being given them to quit the kingdom."

Thus Cromwell, the zealous follower of John Calvin, and the most wonderful figure in the history of England, came like a storm cloud upon the field of revolution, won his victories through the force of a perfect discipline; "purged" the House of Commons of all offensive members; overthrew the monarchy; abolished the House of Lords; established The Commonwealth; and in the furtherance of his despotic power, accepted from the hands of his own servants the Protectorship

of his own Commonwealth. Besides this, he blackened his name by his butcheries of Irish subjects, and ruled his subjects, in constant fear and consternation, with savage despotism. His was a career of mad fanaticism. He knew no toleration, no justice to opposition, and no mercy to those who did not follow his Puritanic faith. His soul was filled, not with charity and forgiveness, but with malice, hatred, and persecution. He pretended to be a Christian, and prayed God to direct his footsteps. In his insane vengeance, however, he murdered with a remorseless conscience, and his record of barbarous cruelties, his persecutions and massacres, his confiscation of property and ruin of cities, proves him one of the greatest tyrants the world ever saw, and well worthy of this epitaph:

Here lies Oliver Cromwell, the cruel tyrant, the pitiless murderer, the zealous Christian Reformer, and the man "called of the Lord" to destroy heresy, to destroy the Catholic Church, to destroy unchristian influence, and in its place to establish the true Puritan worship, and to force Christianity in his own narrow limits of persecution, bloodshed, and ruin. He came as one of the greatest soldiers of England, overthrew all forms of government, but in the height of his achievements died a traitor to justice, a despot to freedom, and a dishonor to Christianity.

WILLIAM OF ORANGE.

By the restoration of the monarchy under Charles II the Catholics were relieved of the terrible persecution under Cromwell. The regicides retained the lands they had stolen,

but the Catholic owners were reimbursed with a very small proportion of their just dues. Charles was willing to grant concessions, but he was opposed by the Protestant party and denounced for the thought of toleration. A short interval of peace was established under Lord Berkeley, and on the accession of James II to the throne, in 1685, the Catholics of Ireland were granted full freedom of worship, and a perfect equality under the law in all their civil and political rights and privileges.

James II publicly declared himself a Catholic. He set about restoring the Catholic worship in all its past fervor. These acts produced the most violent protestations from the Protestant party. They declared they would submit to no change, and denounced James as a despotic tyrant. Before he had been king three months the Duke of Monmouth, an illegitimate son of Charles II, who had been in exile in the Netherlands, now came forth at the head of a small army, and with the promise of thousands who would flock to his standard, invaded England, but was defeated by the royal troops. All who were connected with this rebellion were sentenced to death on the charge of treason. The number condemned to death was 320 persons, and those who were exiled numbered 841. The court over which Chief Justice Jeffries presided was called the "Bloody Assizes." Without doubt the trial of these rebels was a mockery upon justice, but when we consider that James II was lawfully enthroned, and that the revolt was premeditatedly engaged in for a usurpation of power, we cannot conscientiously agree with certain Protestant historians that it was a persecution against Protestants, but rather it was a meting out of punishment for committing treason.

It was James' right, as sovereign king of England, to proclaim himself a Catholic, if he chose to do so, and to seek to restore the Catholic faith, just the same as previous Protestant kings had overthrown the Catholic and established the Protestant religion. For over one hundred and fifty years it had been a see-saw conflict between Catholics and Protestants in the religious government of England. Each party, on its accession to power, immediately sought to establish their form of worship, and to compel its observance by force of law. With James the Catholic end of the plank was now up, and as had been previously done, he followed the course of the victors.

The Protestant party was now looking for an opportunity to overthrow James, and secretly conferred with the Prince of Orange, son-in-law of James, the chief magistrate of the United Provinces of Holland, and one of the most powerful Protestant Reformers of Europe, urging him to come to the rescue of Protestantism in England. As his wife, Mary, was a legal heir to the throne, they should come with force, and, inaugurating a new rebellion at home, overthrow James and restore the Protestant faith. The bait was accepted, and a Dutch fleet set sail for England, where he successfully organized a revolt so great that the king and queen fled to France, leaving the Prince of Orange in full possession of the government.

The first act of the Prince of Orange was to call a convention for the purpose of establishing the permanent settlement of the crown. This Convention conferred the royal authority upon William and Mary as joint sovereigns. The

Convention also established certain Declarations of Rights by which the liberties of the people should be guaranteed, and Parliament should become the governing power. With a pledged acknowledgment of these rights, William and Mary were crowned King and Queen of England.

In the establishment of the Declaration of Rights, or as framed into law, the Bill of Rights forever settled the question in England of the sovereign rights of kings. It "transferred sovereignty from the king to the House of Commons," and the power of kings should be to execute the laws of Parliament, and not to create them. But let us examine the new Bill of Rights, which was to grant liberties to the people. It declared that all persons holding communion with the Church of Rome should be "forever incapable to possess, inherit, or enjoy the crown and government of the realm." This declaration has not been annulled, and remains in force to the present day. But what of the justice of a law which grants boasted liberties and aims to more firmly cement union, which forever bars one class because of its religion? Is it not persecution most unchristianlike?

James now crossed over to Ireland and placed himself at the head of the Irish people, who had remained loyal to him. The Prince of Orange became enraged at this treasonable conduct (it was treason now on the other side), and went to give him battle. William was successful in his invasion of Ireland, and in the decisive battle of Boyne he gained a complete victory over James and his allied forces. But woe to the day when the Irish people enraged the great Christian apostle, William of Orange. Cromwell did all he could to

humiliate, debase, and to completely subjugate these people. He sought to destroy their religion by force and through persecution; to intimidate, punish, disgrace, and even exact the penalty of death in order to destroy their faith in the Church of Rome. But of no avail. Like the ancient Christians of Rome, they meekly submitted to the awful cruelties of Cromwell's oppression and despotic tyranny. Though he persecuted the flesh with all the rigor of law, and assailed the heart, the mind, the reason, yet he could not obliterate from the conscience of the true Catholic of Ireland that simple and ever-enduring faith which he held for Christ in the adopted worship of their religion.

No people, since the idolatrous times of Pagan persecution, were more fiercely followed by the demon of oppression than were the Irish under Cromwell, yet the history of William of Orange abounds with deeds more foul if possible than were ever committed by previous tyrants. Through force he had usurped the throne of England, and through force he would reduce Ireland from the enjoyment of the religion of James II to the worse than religious slavery of Cromwell. He inaugurated a new form of persecution, which may be understood in some small degree when we recite some of the means he used to extort a confession of faith for the Protestant party. William promised freedom of conscience and worship, but at the same time so surrounded these privileges as to humiliate the conscience in its unseen persecution. While there was an apparent outward appearance of toleration, yet the restrictions were so inhuman in the declaration of justice as to rob the Catholic worship of half its pleasure, its beauties of concep-

tion, and its power to carry to the heart the sublime teachings of the Great Master.

To follow the persecutions of William, and Queen Anne, who came after him, would require a volume of description. We will, therefore, give only the particulars and allow the reader to draw his own conclusions.

To reduce to slavery and poverty, their property was confiscated and given to those who sought favors at the hands of the sovereigns. These estates became the property of Protestant landlords, and although the laws were supposed to protect even the lowest individuals in their individual rights, yet these poor Irish peasants, robbed of their inheritance, were now subjected to insults, abuse, indecency, and all the petty annoyances which overbearing lords could inflict. They had no regard for condition or feelings, and while laws were made to protect them from this barbarous and inhuman treatment, yet they were never enforced and there was no redress. The courts were a mockery and controlled by the nobility, and justice was as fleeting as were the mythical gods of old. If an Irish peasant attempted to bring a charge of abuse he was turned aside in the great court of justice and made to feel his humbleness, his degradation, and his slavery.

To crush the spirit of faith the Catholic bishops were banished from the island, and the priests who were allowed to remain were required to take an oath of abjuration against the Stuarts, have their names recorded, and furnish two securities of £50 each as a guarantee of loyalty. They were prohibited from performing church duties in any other parish, nor could they leave the country. They were prisoners under a money

forfeit. No divine service could be held outside the church under pain of banishment, and in church services there could be no ecclesiastical raiment, no use of bells, no cross to designate a place of worship, no images or crucifixes, no emblems of veneration, and those who sought holy pilgrimages were punished with the lash. Officers could question Catholics as to where they attended Mass, who had said it, and who else was present. If these questions did not satisfy the officer he could impose a penalty—a fine of £20.

The education of their children was difficult, as the establishment of private schools was prohibited. Catholic teachers were banished, and their return subjected them to the penalty of death. To secure the banishment of all these teachers, the government paid £5 per head to transport them to the West Indies. Catholics were even denied the right to educate their children on the continent, and if there was a suspicion that a child was not at home a magistrate could demand that it be brought forward, under a severe penalty for disobedience. To send a child to the continent to be brought up in the Catholic faith meant the disqualification from civil rights, while parents were positively forbidden to teach their children the faith of their religion, yet the government established Protestant schools for proselyting them, and compelled their attendance. In order to completely fill the measure of persecution, all Catholic orphans were given in charge of Protestant guardians.

But although persecution is bad enough, what can be said of rewarding apostasy? Priests were offered £20, then £30, and then £40 annuities to renounce their churches and preach the Protestant faith. If the eldest son of a Catholic turned

Protestant, he became possessed of the whole property of the parents. Should others accept the Reform worship, the Chancellor of Ireland would determine his inheritance. A woman who would denounce the Church might separate herself from her husband, and for a priest to marry a Catholic and a Protestant was to incur the penalty of death. To further crush the Church of Rome, Catholics were excluded from all the offices of State, the army, the navy, were not permitted to serve as magistrates or hold any office or emolument whatsoever, and in 1703 they were excluded from both Houses of Parliament. They were also forbidden to purchase landed property, and leases were of short duration. In the exaction of leases the tenant was obliged to give two-thirds. A Catholic could not become a lawyer, or juryman, and in carrying on a trade they were subjected to inconveniences and restrictions.

The Protestant clergy took possession of the rich Catholic benefices, and in one hundred and ninety-eight instances not a single Protestant dwelt in the parish, and yet the Catholics were overburdened with taxation for the support of the bishops, pastors, and the Anglican Church. To help support a religious organization in which they had no interest, was a double persecution. Many pastors had no congregation, but used the money wrung from their parishioners to travel and live sumptuously, while the Catholic priests had to depend wholly upon the free contributions from a poor and oppressed following to keep them from hunger and starvation.

These are only a few of the many cruel indignities heaped upon the despoiled and oppressed people of Ireland, and all

because of their loyalty to the Catholic faith. In the entire history of civilized nations no such monstrous tyranny was ever practiced upon an innocent people. It was not the carrying into effect of law and order, but fanatical persecution and intolerance, born of hatred to Catholicism, with a determination to overthrow the Pope of Rome.

English statesmen have gradually come to see how fruitless have been the attempts to subdue the Catholic faith among these people by arbitrary laws. Justice, however, to Irish Catholics has been slow and long drawn. The cruel intoleration has gradually been mitigated, nevertheless, until at last many important measures bearing upon the freedom of worship and the rights of citizens have been enacted.

But in all these periods of persecution the faith which had been taught by St. Patrick remained firm and unshaken, and in the whole religious world no people have a record of such unfaltering devotion to divine worship as have the people of Ireland.

CHAPTER XXVI.

ORIGIN OF THE GREEK CHURCH.

THE origin of this Church, where established, and its manner of worship, is not generally understood. Originally it was a part of the Catholic Church, and, in fact, the most earnest in the advancement of science and learning, and in the spread of Christianity, but in the early days of its existence it became estranged because of its inability to force a recognition of certain forms of faith which were opposed by the Church of Rome. Being at the time the most influential, and, in fact, the most powerful branch of Christianity, the Church dignitaries believed they had the right to dictate what should and what should not be the proper form of worship. These disputed forms of worship or veneration, related more particularly to the use of images, pictures and relics representing Christ, the Virgin Mary and the Saints. This branch of the Catholic Church had conceived the idea that the use of these representatives of divine personality was of an idolatrous nature, a return to pagan principles, and must be suppressed. They had become imbued with the thought that images were Pagan idols; that they represented Pagan idolatry, instead of a veneration for the author of Divine light and intelligence. They demanded of the Church of Rome the abolition of all their church emblems, of faith and of worship. They also demanded that Constantinople, now the head of the empire, should also be the head of the Church. The East had been

the great source of light in the advancement of the cause of Christianity and by right of this God-given advantage it should also be the head of all religious inspiration.

To explain the condition of the empire, we must go back to the days of Constantine the Great, who, in the year 306, became the sole ruler of the Roman world. (In a preceding chapter we give the history of Constantine, and his conversion to the Christian faith.) After Constantine became converted to Christianity, his most important act was to remove the capital of the Roman Empire to Byzantium, which, in later years, was called Constantinople, in honor of his name, Constantine. The objects of removal were twofold: Constantine was ungratefully received and treated by the people of Rome, because of his conversion to Christianity. They were loud in their disapproval of his abandonment of the worship of their old and established mythical deities. They declared his religion the outcome of heresy, a declaration of dishonor, and an impious desecration of their gods. So loud were their complaints that Constantine decided to move his throne to Byzantium, and thus punish the Romans for their intolerance. Another reason was one of general commercial interest. Through the Eastern conquests the most valuable portions of the Roman Empire lay more to the East than to the West. It became the center of population, wealth, brilliancy and power. Egypt, Syria and Asia Minor had been the source of ancient civilization from which Rome was proud to trace her origin. West of Rome were the rude and barbarous provinces of Gaul, Britain and Spain. It is, therefore, not strange that Constantine should seek to place the capital of his empire nearer the center of population, wealth and culture.

And again, it is not strange that the Eastern emperors should seek to draw the center of Christianity towards themselves with the idea that, thus separated, a coldness would arise between the real Church and the ambition of the Eastern division. Having, in a measure, alienated themselves from Rome they, in after years, and centuries, became emboldened by the advancement of the philosophy of the reformers and demanded changes in their forms of worship.

The Greek emperors were proud and ambitious. They ignored the authority of the Pope, and to more firmly place their power upon the Church, they would assemble bishops to decide doctrinal matters, and whoever should differ from them in opinion would be banished from the empire, accused of infidelity, held up in disgrace, and, if defiant in regard to sustaining the true faith, would be tortured, or put to death. The whole Eastern division of Christianity now became a source of persecution to the Roman Church.

About 730 there arose a new emperor—Leo, the Isaurian—who placed himself at the head of a new heresy of his own invention, and sought to force the Church, her bishops and the Pope to recognize his new lines of worship. He accused the Church with unfaithfulness to God and to Christ. He denounced the bishops and Pope with the practice of idolatrous worship, because they honored the images of Christ and the Saints. Gregory III solemnly denied that the Church had ever practiced, or sanctioned idolatry, and explained that the reverence paid their images was not bestowed upon those inanimate forms, but to the Saintly Beings which they represented. Gregory also explained that all pictures, images, rel-

ics and crosses were but symbols of veneration, and not of worship, and as the eyes of Catholics rested upon them, their thoughts and their souls went out to commune with Christ and his divine inspirations. Unlike the worship of the ignorant pagan these images of reverence only served to cause us to think, to speak and to worship the true and living God. As the picture, or emblem of Christ sought to impress the mind with holy wisdom, so, too, did the cross seek to lead the way to faith and immortality.

And yet this earnest protestation of Gregory only served to enrage the emperor Leo, and in revenge for his audacity in questioning his self-appointed power, he issued an edict declaring that all pictures of saints, images of Christ, statues and crucifixes should be torn from Churches and private houses and destroyed. In obedience to this command, this unholy order, churches were desecrated and all the emblems of faith were publicly burned. Even the valuable libraries of the Church were destroyed and the great crucifix erected to commemorate a brilliant victory, was hewn to pieces and cast into the fire. Walls that were decorated with the paintings of historic figures were ruthlessly demolished, and even the teachers of science were called upon to denounce this Christian worship, or become the victims of rage and persecution.

From 741 to 775 this reign of cruelty was increased a thousandfold. The new emperor, son of Leo, continued to persecute the faithful Christians who held to the veneration of these emblems of Christ and his worship. In their martyrdom they suffered the terrible pain of having their eyes put out, their faces disfigured, their bodies mutilated, and their flesh

scourged with the most fiendish and atrocious cruelties. Thousands were cast into prison, where, in want and pitiful neglect, they died victims to the baseness of tyrannical power. But these persecutions did not appease his wrath. With the full force of a most damnable vengeance, he smote the monks as being the boldest defenders of them all. No insult, no torture that could be invented was spared in this hellish work. In his mad rage he commanded that they be burned, as Nero burned the Christians at Rome. Their beards were filled with pitch and set on fire, their clothes were saturated with oil, their naked bodies were rolled in the glowing embers of a prepared fire, the flesh was seared with red-hot irons, and in wanton abandon, bent upon destruction, he burned convents, tore down churches, destroyed holy vessels, broke the wooden figures and crosses over the heads of his victims, and in the heat of his unanswerable butchery he dug up the bodies of the Saints and burned them with fire.

That this monstrous desecration of human rights, and the blasphemous insults to Christ and to the Church might have the seal of authority stamped upon it, he called a council, composed of three hundred and thirty-eight Eastern bishops, who, in their servile, fawning, cringing obedience, sanctioned his villainy, and in confirmation of the law against image veneration, declared: "That as God had formally sent His apostles to annihilate idolatry, He had now raised up the Greek emperors and filled them with His wisdom, that by their means we might be instructed, and the devil's invention (the honoring of images) rooted out."

Reader, can you believe that such an awful, blasphemous,

and unholy condition could have existed in the confines of Christendom? Does it seem possible that in the cruelty of ambition, or despotism, or under the cover of religious zeal, that such intoleration could have become the authorized law of an empire? And is it any wonder that, with this most inhuman persecution, there must come a time when true Christians would no longer stand the oppression, and in defense of their very existence, throw these murderers and defamers beyond the realm of the Roman Church? But with humble charity and forgiveness, let us try to remember that these monstrous emperors were not Christians, but heretics, sent by the devil to create dissensions, foment quarrels, and to divide the Kingdom of Christ. Let us try to believe that this coming disunion, instigated by the Church of the East, hastened its coming decay and its confiscation of territory by the onward march of the hordes of Mahometan followers; that it lost its wonderful wisdom, its wealth, its society, and its grandeur of power, by this infidelity to the cause of Christ, and its persecution of the Church of Rome.

If there was ever a judgment sent by God to avenge his people, this judgment was sent to strike the greatness of this Eastern empire. From these persecutions began the dry rot of dissolution. The Church of Rome sought to re-establish the past union, to hold out the olive-branch of peace and charity, and to check the downward tendency of a degenerate worship. But it was of no avail. The Greek emperors were proud, haughty, and fiercely opposed to the authority of the Pope of Rome.

After the death of Leo and his son, Leo IV, a better feel-

ing prevailed, persecution having been abolished by the Empress Irene. In 787 Pope Adrian I called a council at Nicea, to determine the will of the Church in the honoring of images in the house of God. In this council three hundred and seventy-seven bishops were present, and after a due consideration of the teachings of Holy Scripture, those assembled fathers declared as follows:

"That, besides representations of the Holy Cross, holy images are fitly to be placed in churches, on sacred vessels, on vestments, walls and tablets, in houses and by the wayside—such images, to wit, as those of our Lord, of the Immaculate Mother of God, of the holy Angels, and of the saints. The more men contemplate such images, the more will they be put in mind of the originals, and stirred up to imitate their examples, and to offer them their salutations and homage, though not that worship, properly so called, which belongs to God alone. It is lawful that images as well as the Holy Cross, the book of the Gospels, and other holy things, should be honored with incense and lights, according to the ancient pious usage; for honor paid to an image passes on to its original, and whoso venerates the image venerates him whom it represents."

The Catholics were overjoyed at this restoration of peace. Soon, however, they were filled with consternation at a new outbreak of persecution.

In 814 Leo, the Armenian, was loud in his denunciation, and heaped the most disgraceful indignities upon Catholic subjects that could be devised. Coming from the ranks of the soldier, this emperor was rough and almost uncivilized, des-

potic in the exercise of power and full of the feelings of authority and the enforcement of laws of fanatic inspiration.

Following this Armenian emperor, came Michael Palæologus, and his son, Theophilus, who were both brutal and inhuman.

It was not until 842 that toleration was again declared, when the Empress Theodora was placed in control of the government. A synod was called in Constantinople in commemoration of the restoration of the images, a special feast was instituted, and great joy again prevailed; and yet, notwithstanding the persecution of one part of the empire by the other, there had been no general breach between the Eastern and Western Churches, but this almost unbearable condition could not exist much longer, as the Church of Rome had gone beyond the extreme limit of toleration. To break with the Eastern Church was a great cross, and the Pope hesitated long before executing the decree that would excommunicate this rich and powerful division of the Catholic Church. But still the storm of conflict rolled louder and louder, with no promises of a better and more perfect understanding.

In 857, Barolas, uncle of the emperor, and who wielded almost absolute power, caused to be banished from his see the aged and rightful patriarch of Constantinople, Ignatius, and in his place substituted the learned, but wicked Photius. This new authority commanded the bishops to conform to his decree, and those failing to comply were deposed, imprisoned, or exiled. Photius tried by every means possible to force Ignatius to abdicate. He was ill-treated, persecuted, and cast into prison. When, however, the great Pope Nicholas I learned

the true facts concerning his imprisonment, and the efforts made to have him deposed, he summoned, at Rome, in 864, a synod for the discussion of and action upon these conditions. This council deposed Photius and all the bishops he had consecrated. This usurper immediately threw off his garb of concealment, and in summoning the bishops of his own party, declared the Roman Church was advocating heresy, and in his inconsiderate rage proclaimed the Holy Father anathematized. Thus matters went on until the year 869, when the Eighth Œcumenical Council met at Constantinople and excommunicated Photius and re-established Ignatius.

A new feature of dissension soon originated over the province of Bulgaria and threatened a new conflict. Ignatius had declared the Bulgarian Church under his dominion, while the emperor of Constantinople demanded that he should resign his pretensions. Pope John VIII sought to induce Ignatius to resign his jurisdiction and prevent the coming conflict. Before any definite action had been taken Ignatius died, but in the meantime the hypocritical Photius had sought by all means possible to gain the favor of the court and the clergy. He obtained control of authority, called a new synod, and, by a misrepresentation, succeeded in instituting changes in the religion, and condemnation of the Eighth Œcumenical Council. Pope John VIII, having ascertained these high-handed falsifications and condemnations, immediately excommunicated Photius, and all the legates were banished to a monastery.

No great dissensions hereafter occurred between the Apostolic See and the Greek Church until 1043, when the Greek

Church, under the haughty and ignorant Michael Cerularius, reproached the Western division of the Church for the crime of using unleavened bread at the Lord's Supper. He also reproached the Latins for fasting on Saturdays, for the drinking of blood, and the eating of things strangled, and the omission of the Alleluia (Praise ye Jehovah) during the Lenten feast. Efforts were made to prevent an open rupture, but Cerularius positively refused to receive the legates sent by the Pope, and broke off all communication with them. He even forbade them to say Mass.

"On the 16th of July, 1054, the legates appeared at the Church of St. Sophia, at the beginning of divine service, and declared solemnly that all their endeavors to re-establish peace and union had been defeated by Cerularius. They then laid the bull of excommunication on the high altar and left the church, shaking, as they did so, the dust from off their feet, and exclaiming in the deepest grief, 'God sees it; He will judge.' Thus was the unhappy schism between the East and West accomplished."

"In following the history of the schismatic Greek Church up to the present time, it must be admitted in its praise that the Mahometan powers have never succeeded in accomplishing its complete destruction. Numbers of its members have withstood the temptation of avoiding great hardships by embracing Islamism and have remained true to the Christian faith. But like a branch torn from its parent stem, it is void of life-giving sap, and incapable of bearing further fruit. In it we cannot see even a trace of that ardent zeal for the spread of God's kingdom, of that ever fresh faith and life of willing de-

votion, which in the Roman Catholic Church is ever giving proof of the abiding operation of the Holy Ghost. Where, in the Eastern Church, do we find those zealous missioners, those men mighty in word and deed, of whom so many have arisen in the West, such, for instance, as St. Bernard, St. Dominic, St. Francis of Assisi, St. Ignatius Loyola, and St. Francis Xavier? Where are her legions of martyrs? Where do we find in her a Thomas Aquinas, a Charles Barromeo, a Vincent de Paul? Theologians, sainted bishops and heroes of charity such as these the schismatic Church has none to show. A cold, death-like stupor everywhere prevails in her. Since her divorce from Rome. the despotic will of the Byzantine emperors has paralyzed her energies, and from a free spouse of Christ, she has become the handmaiden, or rather the helpless slave of the state. Her servitude beneath the Turkish rule is yet more degrading. The condition of the patriarchate of Constantinople has been rightly described as the lowest and most miserable to which an old and honored see could have fallen. And far from possessing within itself any renovating power, it has but extended its own corruption to the whole hierarchy. Simony and bribery prevail everywhere to a dreadful degree, both among the higher and lower clergy, together with all manner of practices for extorting gifts and imposts. The man who can pay most for the office is chosen by the Sultan to be patriarch, and arbitrarily deposed by him should another come forward with a higher offer. A patriarch, therefore, seldom dies in the enjoyment of his dignities. Having bought them with hard-won money, he proceeds to reimburse himself by the sale of bishoprics and archbishoprics,

and the purchasers of these retaliate in their own extortions on the lower clergy and the people. The ignorance of the priests is in general such that the greater number cannot write, and some cannot even read, and with such marks the climax of degradation. The supreme decision in ecclesiastical questions very often emanates from the Turkish Government, as was expressly certified by the patriarch Anthimos to the Holy Father, Pius IX. In this question there arose a dispute regarding the admixture of water with the sacramental wine, and the matter was laid before the Turkish Reis-effendi, who pronounced that 'wine was an unclean drink, and condemned by the Koran, and therefore pure water should be used.'"

No better is the condition of the schismatic Greek Church of Russia. It had been founded before the schism of Cerularius, and was included in the separation from Rome by reason of its dependence on the patriarchate of Constantinople. A decree in the year 1551 shows into what a state of decay it had then fallen. A council was held at Moscow by Macarius, an excellent patriarch, for the re-establishment of Church discipline, which had fallen into lamentable confusion; and at this council it was unanimously decreed that "of all heresies condemned by the Church, none is so culpable as that of shaving the beard, so much so, that martyrdom itself would not be sufficient to cleanse from such a crime," and that "whosoever shaves his beard from human respect is a transgressor of the law and an enemy of God, who created us after His image and likeness."

Sufficient has been said to show the degeneracy of the Eastern Church since it broke its faith with Rome. On the

one side we see the triumph of Christianity and the advancement of civilization in all its surroundings, while on the other side we see decay, a lost magnificence, a corrupt administration of church offices, and an intolerance borne of ignorance and superstition. From these evidences of poverty and prosperity, who can say that the great and powerful Greek Church of centuries ago has not merited a just punishment in its overbearing persecutions of the Church of Rome? Some of us may not believe in the Divine punishment of rebellion, but if not, then we must admit that in the persecution of right, the reaction of wrong hurls itself against its own bosom, stifles the principle of justice, and in the overthrow of honesty it goes down in degradation and ruin.

It matters not whether we believe in a direct punishment by God, or whether, through the destiny of his law, these objects are attained. It becomes a fixed attribute of nature that he who sins must suffer the penalty of disobedience. God, in His infinite wisdom, made man to follow the pathway of truth, righteousness, and discipline. If from the proudness of spirit he selects his own path, and denies the elements necessary for his own elevation, he brings upon himself his own punishment and his own defeat. As this is true of man, state or nation, so is it true of the Church of Christ. Disobey the laws of God, and it sinks into disunion, corruption and ignorance, but to obey Divine authority is to follow the elements of love and of truth, to build upon the true foundation of happiness, and to seek the immortality of eternal life. There can be but one true path to the object sought. If we follow the will-o'-the-

wisp of our imaginations we shall soon flounder in the mad chase of an unholy phantom.

So was it with the Eastern emperors of the Roman empire. They saw their strength in the success which attended their conflicts of conquest, in the expansion of wealth, in the brilliancy of society, and above all, in the wonderful advancement of Christianity. The Church of the East became proud, haughty and arrogant. It sought to dictate, to demand, and to persecute. It established its own worship and its own principles of faith. Of its own volition, it severed its relations with the Church of Rome; and this disobedience, we see, marked the gradual downfall of the Eastern Church, and the cause of Christianity. And so it will remain until it is awakened from its sleep of ignorance and has purged itself of its vices and its follies; then will it again rise in the splendor of its past, spreading the luster of true repentance, true Christianity, and true immortality.

The Church of Russia dates from 992, when Prince Vladimir and his people accepted Christianity. In form it is largely Catholic. It retained many of the Catholic forms of worship, but rejected the Pope. Its government is by patriarchs, which are subdivided into divisions similar to the subdivisions of the Apostolic See of Rome. It has no exact form of worship, but differs according to the Liturgy where used. The first Article of Faith reads as follows:

Christianity is a Divine revelation communicated to mankind through Christ. Its saving truths are to be learned from the Bible and tradition, the former having been written, and the latter maintained uncorrupted through the influence of the

Holy Spirit. The interpretation of the Bible belongs to the Church, which is taught by the Holy Spirit, but every believer may read the Scriptures.

The last Article reads:

The Church of Christ is the fellowship of all those who accept and profess all the Articles of Faith transmitted by the Apostles and approved by the General Synod. Without this visible Church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in matters of faith. Specially appointed persons are necessary in the service of the Church, and they form a threefold order, distinct jure divino from other Christians, of Bishops, Priests and Deacons. The four Patriarchs, of equal dignity, have the highest ranks among the Bishops, and the Bishops, united in a General Council, represent the Church and infallibly decide, under the guidance of the Holy Ghost, all matters of faith and ecclesiastical life. All ministers of Christ must be called and appointed to their office, and are consecrated by the Sacrament of Orders. Bishops must be unmarried, and priests and deacons must not contract a second marriage. To all priests in common belongs, besides the preaching of the Word, the administration of the six sacraments—Baptism, Confirmation, Penance, Eucharist, Matrimony, Unction of the sick. The Bishops, alone, can issue the Sacrament of Orders.

Ecclesiastical ceremonies are part of the divine service; most of them have apostolic origin; and those connected with the sacrament must not be omitted by the priests under pain of mortal sin.

The estimated number belonging to the Orthodox Greek

Church, as taken from the Encyclopedia Britannica, are known and classified as follows:

Turkey	10,000,000
Roumania	4,529,000
Servia	1,345,000
Montenegro	130,000
Greece	1,310,000
Austria	3,000,000
Russia	58,000,000
	78,314,000

To these may be added:

Russian Dissenters	1,051,000
Armenians	3,000,000
Nestorians	360,000
Syrian Jacobites	90,000
Cops	121,000
Abyssinians	1,200,000
	5,822,000
United Greeks of Austria and Poland	4,670,000

CHAPTER XXVII.

THE BIBLE.

IT is a prevalent belief among Protestants that Catholics are opposed to the Bible, that they do not teach it, and that the priests do not allow their members to read it. In this the Protestants are greatly mistaken. Not only do Catholics teach it and read it, but it is sacred and holy to them. While many Protestants speak jestingly of the Bible, and even attempt to belittle its divine history, the Catholics are taught to revere its pages as those of divine inspiration speaking to the conscience of men.

But some one asks, Why are there two Bibles—the Protestant and Catholic? And which contains the true exposition of the Word of God? If this questioner will refer to history, he can easily satisfy himself. Turn to the history of the Reformation, and you will find that until this particular time there was no such thing as a Protestant Bible, not even a Protestant manuscript of the Scriptures. There was no legend, and there were no records of any kind whatever that were Protestant. In fact, the Protestant Bible and all Protest Records in the Protestant Church begin with the Reformation, which became an organized force about 1520. Previous to that time Christianity was under one head, one Church, and that was the Catholic Church. Therefore the Bible, and all the Holy Inspirations emanating from God, could not have been otherwise than Catholic. Had Protestantism existed

from the days of Christ, or the early days of Christianity, they might lay some claim to a different line of Scripture, but when we know it to be a positive fact that all Christianity, and all divine teachings, and all recorded history of God, of Christ, and his Holy Apostles, were under the sole care and protection of the Catholic Church for the first fifteen hundred years of its existence, then it becomes a self-evident truth that when Protestantism was instituted their Bible could be none other than a Catholic Bible, or a translation of it. As there was—nor could there be—no other source from whence a Protestant Bible could be obtained, it follows as a logical conclusion that its origin must be Catholic, and consequently could not be superior in its divine teachings.

And now it is our province to even go further—not that we would prejudice any one against the Protestant Bible—and assert the fact that, if there is a difference between these two books, we must turn our testimony in favor of the one that had been established, that had been in existence since the first century of Christianity, and which had borne the terrible persecution of Roman despotism. No unprejudiced mind can say that a copy is more perfect than the original, and when we attempt to translate from one language to another, and then condense as may seem best to the translator, we must acknowledge that such translation cannot be perfect or infallible.

But such is the condition of the Protestant Bible of to-day, and while we were brought up under its teachings and listened to the exposition of its divine truth, and while to us it is the Bible of our faith, yet when we search into the realm of historic facts we are convinced that our Bible is a translation

from the original, and that original was the Catholic Bible. But, after all, it should not matter to us how we obtained this Bible, only that we have the proof that from the Christian Era to this time it was preserved pure in its original instruction. No other or better evidence in support of this assertion need be adduced than the evidence of the constant martyrdom of Christian Catholics who, with unswerving faith, have guarded it with their lives.

Once a statement of this nature would have startled me, but why deny what is true? If it is true that there was no Protestant Bible until the Reformation, and that previous to that time all Christianity was Catholic, and that every form of recorded Scripture, whether written in Latin, Greek, Hebrew, or any tongue whatever, was the work of Catholics, then we cannot deny that for these fifteen hundred years before the Reformation there could be only this one source from which all bibles have their origin. It is, therefore, useless for any religious denomination to place its hand upon the Bible of that denomination and say that this book is a perfect divine interpretation of God's word, and that all other bibles, and especially the Catholic, are not perfect. Such assertions might be accepted by the congregation, but they could not be substantiated by the facts of history.

But again, you say Catholics are opposed to the Bible, that they are not allowed to read it or listen to its reading by others, nor to allow its teachings in the public schools. Now, some of these statements may be true, but the first assertion is an absolute falsehood. It has no possible foundation, and there is no possible excuse for making it. If there is any

one thing in the Catholic faith that is venerated more than anything else, it is the Bible. This book is treasured closest to a Catholic's heart. He believes it to be the Word of God, and past history is full of examples of martyrdom where, rather than surrender the Bible to its enemies, Catholics would suffer the horrors of untold torments, cruelties, persecutions and death. As proof of their fidelity, we find that even to this day Catholics venerate those noble martyrs who suffered death for refusing to surrender their sacred treasures to their enemies. Among the devout Christians who gave their lives in defense of God's Holy Word, we find St. Felix and St. Euplius. The Church commemorates the 24th of October for St. Felix and the 12th of August for St. Euplius.

The martyrdom of St. Felix, we find, came about in this way: The Roman emperor went to him and demanded his copy of the sacred Scriptures; St. Felix positively refused to comply, and when he was informed that they must be burned, he replied: "It were better that you burn me than that you burn the Divine Scriptures, for God must be obeyed rather than man." St. Felix was given three days in which to relent, but still remaining firm he was loaded with chains and thrown into prison. Again and again was he taken from prison and tortured, but would ever respond: "I have the Holy Scriptures in my possession, but I will not give them up." He was finally condemned to die by the sword, and as he bowed his head for the fatal blow he thanked God that he had preserved the Gospel.

St. Euplius was persecuted with even greater ferocity to compel him to surrender his Bible. He was cruelly tortured,

but throughout his terrible agonies he thanked the Lord for strength to resist the demands of his persecutors, and when he finally failed through the extremity of pain, his lips still moved in an attempt to offer the same praise. Failing to force him to surrender the precious volume by these cruelties, St. Euplius was condemned to death and executed.

We could enumerate a whole line of martyrs from the days of Nero to the close of the Religious Wars in 1648. During these sixteen hundred years the whole Catholic faith was based upon the Holy Scriptures, and its persecution was owing to its fidelity to Christianity, its resistance to oppression, and its constancy to the Word of God. As Christianity was the result of divine instruction, so, too, was the Bible the written Word of God, which, through all these centuries of torture and persecution, was maintained in all its purity and transmitted from one period to another.

The wonderful work of the monks who, by the bigot, are considered a useless appendage to the cause of Christianity, here becomes apparent. While we may be digressing somewhat from the subject, yet it is but simple justice to mention the real connection that exists between the Church and those zealous Christians. The monk was a priest who consecrated himself wholly to the work of the Church. His life was a constant study, and until the discovery of the art of printing in the fifteenth century, all the literature, all forms of education, every rule of worship, and every copy of the Bible had to be transcribed, and in this work the faithful monks were constantly employed. In these days of rapid printing we fail to realize the difference which exists between then and now.

We do not realize what the slow, tedious process of the pen means in the transcription of one Bible alone. With us it is not a question of time, but numbers. Every individual can have a Bible, while in the past it was the work of years to copy a full volume of the Scriptures, and yet these monks spent their lives in preparing copies of the Bible for the benefit of mankind; therefore it would be more to our honor if we praised those faithful workers for their life's sacrifice, rather than cast calumnies upon the institution that gave them birth. Who of us, in all the congregations of the Protestant churches, would to-day sever his connection with the world and devote his life to the transcription of the Scriptures that others might learn from these sacred teachings? If God should say to us, as He did to Abraham before the destruction of Sodom, if you can find fifty righteous people I will not destroy it. If you can find forty-five righteous people! Aye, if it be forty, or thirty, or even five, who will give up the pleasures of the world and work, as these monks did, for the spreading of the blessed light of truth, I will yet have compassion. Where would you find even these five who would sacrifice their lives? But those men loved to do this work for Christianity, this labor which to us would be tiresome and unremunerative. They were happy in the thought of doing something for the salvation of man, and in the conversion of nations to Christianity. Then let us honor them for their piety, their tireless labors, their Christian zeal, and not cast on them the slurs of intoleration and unjust criticism.

Thus we find that Catholic lives are full to overflowing with love and affection for the Word of God, the Holy Scrip-

tures, the Bible, and through all these years of persecution they have defended it with their utmost vigor, with their power of understanding, and with their lives, and now to say that they are opposed to the Bible is an insult to the millions of Christians who have died for it. Nothing can be said that is more unjust, more inconsistent, or more dishonest in sentiment, than that Catholics are opposed to the Bible. It is true that they may be opposed to the Protestant Bible, and for reasons previously explained, but on the other side, are you not opposed to the Catholic Bible without any reason? I ask you in all candor, are they not right and you wrong? Is not the Catholic Bible the original source of all divine Scriptures? And is not the Protestant Bible copied from it? My friends, there can be but one answer, and that is, no matter what you have between the covers of your Bible, it must either be a copy, or the translator has rendered it into another language according to his understanding of the original. While we know that King James I, in 1607, ordered a new translation of the Bible, we must admit that it was done more because of his hate of everything Catholic, than from a desire to have a correct version of it. King James was a strong Protestant, and in the establishment of the Church of England, the Catholic form of worship was overthrown and consequently the Catholic Bible also had to be cast aside. Previous to this Henry VIII had ordered his servile follower, Bishop Cranmer, to prepare a Bible for the new Church. This version was known as Cranmer's Bible, and was the first Bible printed by authority in England, and publicly used in the Churches.

The real history of this Bible, however, is to the effect that it was the translation of William Tyndall, was revised by Miles Coverdale, and then given to Cranmer for examination and approval, who added a preface to it, whence it was called "Cranmer's Bible." It was dedicated to Henry VIII, and by his authority became the Scriptures of the English Church. But under King James I a new version was ordered, and fifty-four learned men employed to prosecute the work of revising it. From death, or other causes, however, seven failed to enter upon their task, but the remaining forty-seven were occupied for nearly four years in the work. They were divided into six divisions, and different portions of the Bible were assigned to each division. After this translation, or revision, the other Bibles fell into disuse, and this revision became the recognized Bible of the Protestant Churches, and is to-day the Bible of Protestant Christianity.

Now, according to the history of Bibles, the history of the Reformation, and the history of religion, would it not be quite inconsistent for Catholics to recognize the Protestant Bible as the most complete, perfect, and directly authorized exposition of the Word of God? As the Protestant Bible came into existence during the period of Reformation, during the Church revolt of Germany, Switzerland, Holland, England, and other countries, it dates its origin from these days of persecution and intoleration. Historians inform us that while Martin Luther was under a grave sentence, and in hiding from an execution of law, he translated the Bible into the German language. Granting that he was the father of the German Bible, the question arises, from what source did he obtain his trans-

lation? Martin Luther had been a devout Catholic; he was educated for the priesthood, entered a monastery, became a renowned monk, was called to Rome, became a teacher of theology at the University of Wittenberg, wrote his ninety-five theses in opposition to the Church of Rome, and finally, in open revolt, publicly burned the Papal Bull that was issued against him, and thus forever severed his allegiance to the Catholic Church. Now, in the face of this record of Martin Luther, where could he have obtained the information which enabled him to make this translation, except from his own Catholic Latin Bible? The history of his life while a Catholic tells us of his Latin scholarship, his devotion to his Bible, and his ability to teach the Word of God. Not for a moment would I seek to insinuate that Martin Luther did not use his best powers and his best judgment in the translation, for he loved his Bible and its divine teachings; but I would say, and that without fear of the possibility of contradiction, that the Bible he treasured so highly, the one he loved so well, was none other than the Catholic Bible, which embodied and always had embodied, the only sacred writings that were preserved through these fifteen centuries of Christian conflict.

Now, as we turn to the Church revolt of England, we find that Henry VIII, the malicious persecuter of the Pope of Rome, paved the way for the Protestant King James to revise and retranslate our present Bible. While it contains the Word of God, yet, judging the work from the standpoint of the selfishness of human nature, this translation from Catholic authority, we doubt not, is more in accordance with the spirit of the Reformation than it is the exact interpretation of Catholic authority.

To sanction this version of the translation and its revision, and to sustain the position held by the Catholics that King James' Bible is not a perfect translation, we must remember that during the days of Henry VIII, Edward VI, Elizabeth, and James I, nothing would be tolerated that was strictly Catholic. The acts of these rulers were ever those of the cruelest persecution. Their hatred toward the Pope of Rome was a bitter hatred, and their opposition was always intolerant and unchristian.

And as we view these conditions, these inharmonious relations between Protestantism and Catholicism, must it not be accounted almost a miracle if these translations of King James should contain such purity of thought and such perfect conception of the divine truths of God, as the Catholic Bible?

And in closing this Bible controversy, let us assume that at the time of translation the following conditions existed: that the fifty-four learned men selected were all anxious to come as near to the right as was possible under the circumstances; that, while they were prejudiced against the Church of Rome, they yet felt that they must accept the Bible of that Church as the only source of information to make their own translations; that they realized, while preparing a Protestant Bible, that they were laboring in the presence of God and were handling God's divine instructions, and for fear of blaspheming His Holy Name, they followed the dictates of their conscience, and instead of producing a distorted version of divine truth they were impressed with the great importance of their work and deeply felt their sacred obligations, and made an unprejudiced translation of the Holy Scriptures, did they not, in truth, but copy the truths of others?

While, as Protestants, we bless the work of the servants of King James, we yet must remember that our Protestant Bible cannot be superior to that of our neighbors, neither have we any right to censure them for tenaciously holding to their own, when all evidence shows that theirs is the original, and has been jealously guarded and defended against all assaults for nearly nineteen hundred years.

As this applies to the objections of the Catholics to the Bible in general use, so, too, does it explain their objections to its use in the public schools. And now, if we should reverse the question, we would find that if the Catholic Bible were used in our schools many Protestants would raise the same objection; therefore, if we condemn their objections we must, in return, condemn our own, for if we would not use their Bible we cannot expect them to use ours, though it is positively proven that they have the original and we a copy.

It is not my purpose, however, to generate prejudice against the Protestant Bible, but rather to drive out the absurd notion that we have a monopoly of Sacred Scriptures, when for over fifteen hundred years it was Catholic property, and became Protestant only when Martin Luther, John Calvin, Ulric Zwingli, and Henry VIII, rebelled against the Church of Rome. It is this, and only this, I would raise my voice against. When you say that Catholics are opposed to the Bible please explain when, how, and where. They are entitled to a full exposition of how Bibles emanated, and who preserved these divine writings through all the trials and persecutions of Christianity. If they fought for them during those centuries of idolatrous persecutions, and lay down their

lives in holy martyrdom to preserve them, we should at least honor their faithful dead, honor the self-sacrificing monk who devoted his life to the spreading of the Gospel of Christ.

Now, as we stand face to face with these historic realities, let us become more consistent in our claims and denunciations, more tolerant for the rights of others, and more Christian in our own existence.

The question often arises among Protestants, Why are Catholics not urged to read the Bible more, to diligently search the Scriptures, and not depend upon their priests, or teachers, for the interpretation of these Divine Truths? Often Protestant ministers are loud in their denunciation of this priestly power in teaching their form of worship and the principles of faith. Once I listened to an eloquent divine, who declared that the main objection he had to the Catholic religion, was that the priests did not allow their congregation to independently study the Bible, that the priest's interpretation must be regarded as the true exposition of faith, and no good Catholic would question it. This divine objected to these methods as an arbitrary encroachment upon individual rights. He declared that every individual should read the Bible for himself, to diligently search for truth, to be independent, to be a free moral agent, to be his own judge, and not to be governed by the decisions of others. He very eloquently described that this was not religion, it was only making a machine of the poor Catholic, who was made to follow a line of worship without comprehending either the light of faith or the blessedness of truth. The priest was the religion, and to obey and read his instructions was to obey God and his commandments.

Without doubt every Protestant in that church believed those assertions, and in his mind pitied the poor Catholic for his religious slavery. As explained it was quite convincing, but when analyzed according to the facts as they really exist, we need not spend our time in pitying. If we study this so-called Catholic slavery, we will find conditions far more favorable to a true exposition of religion than these representations indicate. In fact, this minister, in his interpretation of Catholic teaching, denied to the priest the very same power he exercised himself. With him it was wrong for the Catholic Church to say to its members that this is the instruction of Christ, when he, in the interpretation of his own text, declared that this is the correct version of the Holy Scriptures. He did not seem to understand that he was occupying the very place he condemned. He instructed his congregation that to understand divine truth we must read it as explained by him, and not as explained by others. His doctrine was infallible, and while he urged his members to read the Bible, to study it morning, noon, and eventide, yet they must form no other conclusion, or interpretation, than his own exposition. It is but another case of, I am right and you are wrong. According to his instruction, we are supposed to read and study the Bible free and independent of any human agency, but in this study we must not fall into the errors of other denominations. We must not read it through a Methodist glass, or a Congregationalist, or Universalist, but as he sees it. This is where every Protestant teacher stands. He would have you believe that it is your duty to study the Bible, to depend upon yourself, and from its teachings become a Christian of some

particular denomination. Now, this is an impossibility. No man can study the Bible and discover, of his own knowledge, any particular creed. If he is ever to become a Baptist, it must be through a Baptist education. If he is to become a Catholic, it must be through Catholic teaching. The Word of God in no place specifies a particular creed. It teaches repentance, love, charity, and salvation. It declares that Christ was crucified, not for his own benefit, but for the redemption of man from sin. It authorized the Apostles, the disciples, and the priests of God, to go forth and teach the Word of God. The injunction is ever to teach, teach, teach. Religion involves the education of the soul, and in every form of education there must be a teacher. The child can never learn to read without instruction. Without this religious instruction you will grow to manhood in the darkness of Deism, Athcism, and idolatry. Place the Bible in the hands of a heathen and expect him to teach himself how to follow in the steps of the true Christian, and you will expect impossibilities. No heathen, no unchristian being, was ever converted to a faith in Christ without instruction. That instruction may be obtained through explanation given in religious books, pamphlets, or other lessons, but almost invariably such conversion must be by the word of mouth. While the Bible contains the inspired writings of divine instruction, yet the true interpretation must come from the Church. All churches provide priests, or ministers, to properly expound their doctrine and faith. In no other way can this be accomplished. Without these instructors the Bible becomes a barren medium of Christian Grace.

Select ten men without any particular religious convictions, and give to each a Bible and tell him to search diligently, to gain wisdom through his own efforts, and no two will agree in the exact comprehension of these truths. Now, do not mistake my meaning. I do not wish to imply that the Bible is contradictory, but that if this study is left to your own wisdom, there will arise a principle of antagonism, the evil tendency of all natures to doubt, deny, seek to evade, and to trample upon your own conscience.

The author is personally acquainted with an individual who for years was an ardent and devout Christian, but by some means commenced to study the Bible and seek controversy. He soon began to rely upon his own wisdom, and to-day this man believes in no Infinity, no Bible, no soul, and no hereafter. His mind is filled with that self-sufficiency which antagonizes and destroys every Christian thought of God, of Christ, or His Holy Word, and while, as the world sees him, he is an honest, upright citizen, yet spiritually he would render nugatory the beautiful thought of immortality, and, like the plant, he would grow, flourish, blossom, and die, without a divine origin, a divine purpose, or a divine control.

It is to prevent these occurrences that Catholics are taught to study and heed the interpretation of the Church, to follow its wisdom, and to obey its discipline. Protestants say, read your Bible diligently, study for yourself, obey its teachings, while Catholics say, study the teachings of those who have devoted their lives to its service, obey the Church, listen to the explanation of your teachers, do these things and you cannot go astray. The Protestant professes to believe that he

derives his understanding from the Bible, that he is taught by it, that it points out his creed, that it is his spiritual instructor, his adviser, and his source of inspiration. This I must positively deny. The fact is, he is taught by his Church, his ministers, by religious books, his parents, or some other means of instruction. He must be instructed in some way, otherwise, like the child, he can never comprehend the sublime truths of God. The Catholic does not profess to possess these gifts of self-inspiration, the power of individual wisdom, or the power of the Bible to be self-explanatory regarding the wisdom of God. While he loves the Bible and venerates it as the sacred truth of God, yet he does not profess to believe that it was meant to be a teacher, or that it ever has been a teacher. He believes that God simply expressed the fact of existence without the demonstration of why he so organized this existence. He believes that the world was evangelized by preachers and not by Scripture-reading, or by each individual reading the Bible by himself; that no one really learns his religion from the Bible; that, as a matter of fact, it comes to him through some form of education; that he goes to the Bible to prove this education, to prove his belief, and to sustain the truth that has been revealed unto him. It is this principle of correct understanding, therefore, that is imposed more firmly on Catholics than on Protestants. While the one is granted free latitude in the acquirement of self-wisdom, the other is based upon the necessity of a direct course of education. To be a Catholic, is to believe in the Bible, the Church, and those who have consecrated their lives to the study of divine truths. This, in reality, is no more than is required of any member of

a Protestant Church. They must believe in the Bible, the creed of the Church, and the education of its ministers. Then why open the door of infidelity by inviting each individual to read for himself, to interpret for himself, and to educate himself? Therefore I will say in defense of the charge made by Protestants that Catholics do not read the Bible, that it is, "not that I love Cæsar less, but that I love Rome more." Not that I read the Bible less, but that I listen to its teachings more.

CHAPTER XXVIII.

THE TEMPORAL POWERS OF THE POPES.

MUCH has been said throughout the entire civilized world in regard to the Temporal Powers of the Pope, especially what has been of personal interest to him in the last fifty years. While the discussion of the Pope's powers in the past may not be of great interest to the reader, yet that which affects this generation is of vital importance and worthy of narration. The rise and fall of the Papal authority covers a period of more than one thousand one hundred and fifty years, and would fill a volume. This history, however, will cover but little more than its beginning and its ending.

At one time the Church of Rome exercised a species of sovereign authority over nearly all of Europe, parts of Asia, Africa, and its conquered provinces in all parts of the world. Up to the time of Martin Luther the religion of all Christendom was of the Catholic faith. This Church, alone, had fought the pagan world from the days of Nero. Its religion had subdued the powerful tribes of France and Germany. It had followed the conquest of England. It had fought, won and lost in Persia, Egypt, and Turkey. It was prominent in the Crusades in their long years of contest. It had everywhere sought to spread the gospel of Christ and convert mankind to Christianity. It was the instrument of God to turn the nations of the earth from idolatry to the worship of the living faith. Men were found, through God's Providence, fitted for

the purpose of defending and extending the Church of the Apostle Peter.

From that time to this it has been one continual conflict over idolatry, sophistry and isms. While the temporal power of the head of the Church has been slowly slipping away, yet its intelligence has reached deeper and deeper into the hearts of its people, until now it stands as a mighty tree spreading its influence over the entire earth.

According to history, we find that the beginning of the Temporal Power of the Popes dates from the year 754, under Pope Stephen II. In order to thoroughly understand from whence this power was obtained, we must go back about two hundred years and review the history of Italy and its fortunes.

In the year 568 there appeared on the plains of Italy an army of men called Lombards, from the region of the Upper Danube These men were one of the most powerful German tribes, who will now become known in Italian history. The name Lombard was given them because of their long beards and powerful expression of the face. No intelligence had reached the people of Italy of this invasion until they crossed the Alps and were in actual possession of territory. After years of desperate fighting they succeeded in conquering the Italian Peninsula, excepting some of the large cities and small portions of territory. They immediately set up a powerful empire, which lasted almost exactly two hundred years. These people were intelligent, industrious, and instituted many improvements. They built up a system of education, devoted themselves to music, the arts, and various pagan achievements. They occupied that part of Italy called

Lombardy, and being of light skin and hair, their descendants are still known by these fair features, which distinguish them from the inhabitants of Southern Italy.

Let us now drop the two hundred years and return to the time of Pope Stephen II. The Lombards were becoming troublesome. They had gone beyond the boundaries of their provinces and conquest seemed to occupy them more than their own possessions. The Pope, becoming alarmed lest their encroachments would reach Rome, besought Pepin, the king of the Franks, to come to his assistance. The king being under obligations to the Pope for past favors responded immediately, crossed the Alps with a large army and gave the Lombards battle. After a series of successful battles the king succeeded in driving them from their recently acquired territory, and in the settlement of peace, took a large part of their possessions. Not content with his services to the Pope, the king conceived the idea of donating these captured provinces to his benefactor, thus showing his twofold gratitude. The gratitude of the king was on account of the assistance rendered by the Pope in making him king of France.

We have now given a short narrative of the beginning of the temporal power of the Popes. It was not considered at the time the gift was made that the Pope should exercise absolute sovereignty, but it was given rather as a source of revenue to the Church and to maintain an ally, should future protection be required. But as time passed on these transferred lands were regarded as belonging to the Pope and he the temporal ruler, with all the rights and privileges of any prince. The king was to remain as the guardian and protector of this boun-

tiful gift, and in times of danger was to come, as he had done before, to the rescue. By this gift we now come to understand how the name, Papal States, was instituted, and which remained under the temporal power of the Popes up to a recent date.

In the year 768 Pepin died and his kingdom was divided between his two sons, Carloman and Charles. Within three years Carloman died and by a free vote of the Franks the entire kingdom was conferred upon Charles, who from this time on is known in history as "Charles the Great," or better still, as Charlemagne. It would, indeed, be interesting to follow this wonderful warrior, statesman and Christian, but space forbids more than a few remarks. We find him engaged for more than thirty years in an endeavor to subdue the pagan Saxons, one of the German tribes, and establishing Christianity. The Saxons finally yielded to the efforts of Charlemagne to overthrow paganism, and in their submission they ardently embraced Christianity and accepted him as their sovereign.

One of his first undertakings was to conduct a campaign against the Lombards and wrest from them the entire country, and with this new acquisition of territory, confirm the donation of his father, Pepin. The new Pope, Leo III, was thankful for this kind remembrance, and in the year 800 an event of apparently small magnitude, but far-reaching in its effect, was enacted, which in later years developed the great countries of France, Germany and Italy. At Rome there was a growing hostility against the Pope, arising from disputes between the Churches of the East and those of the West. The Eastern emperors had devised certain changes and reforms in their

worship, and demanded that the Western, or Roman, Church should adopt them. This dispute reached Rome, and its inhabitants were being divided. The Roman bishops were most determined in their opposition to the Eastern emperors, and denounced them as heretics and schismatics. This action of the bishops precipitated trouble, and civil war was about to burst upon Rome, when the Pope called upon Charlemagne to aid him in subduing his refractory people and stopping the contention. The king soon appeared in person with an armed force and, entering Rome, seized the disturbers of the peace of the Church and punished them. The Pope was very grateful for the prompt services of the Frankish king and soon after crowned him emperor of all the Romans, and the rightful and consecrated successor of Cæsar Augustus and Constantine.

To understand the object of the Pope in thus conferring this great title upon Charlemagne, we must note the causes and the objects to be attained. We have used the term Eastern and Western divisions of the Church of Rome. The Eastern Churches were ruled by the Byzantine rulers, and comprised the countries of Russia, Greece, Moldavia and Wallachia, and while they had been established by the same Christian authority as the Western, yet they were inclined to rebel as to the matter of the government of their worship and the order of its creed. This was the beginning of the Greek Church, which, in the ninth century, became independent and so remained under the Byzantine Empire until the capture of Constantinople in 1453. In a preceding chapter we give the history of the Greek Church, its origin, numbers, how conducted and where located.

To continue the causes that led the Pope to bestow the crown of emperor upon the king of the Franks, we must note that at this time the Empress Irene, of the Byzantine empire, committed the terrible crime of deposing her son, Constantine VI, and putting out his eyes, for the sole purpose of placing herself upon the throne. The Italians now claimed that the Eastern throne was vacant, as they contended that no woman could wear the crown of the Cæsars. As the Church was in rebellion, the Italians demanded that the Pope declare the throne vacant and appoint some true Christian to the position, and thus subdue the feeling of insubordination to the Church and the Pope of Rome. Accordingly, the Pope looked around for some strong Western prince who could govern the whole of the Roman empire, and thus unite the two divisions of the Church into one harmonious whole.

Accordingly, as Charlemagne was participating in the religious festivities on Christmas Day in the Cathedral of St. Peter at Rome, as he knelt in his devotions and was wholly unconscious of this friend's intentions, the Pope approached him and placed a gold crown upon his head and proclaimed him Emperor of all the Romans. But no good resulted from this movement. The Eastern branch of the Church paid no attention to the newly-proclaimed emperor. They continued their line of administration just as though nothing had happened in Rome to demand obedience. The Roman empire and the Church can now be distinctly divided into the two divisions—the Eastern and Western divisions of the same empire.

While this new emperor enjoyed the imperial dignity only

fourteen years, dying in 814, yet he made for himself, his country and his Church a great name. Being a wise statesman, he established schools, collected libraries, reformed the laws, introduced industries, endowed the schools of art, encouraged science, and most bountifully provided for the maintenance of the Church, its missions and its clergy. Of this great king it is said: "He laid the foundation of all that is noble, and beautiful, and useful in the history of the Middle Ages."

After his death his mighty empire crumbled to pieces and there followed a troublesome period of wrangling, war and bloodshed. The empire was divided among his three grandchildren—Charles, Lewis and Lothair. France was given to Charles, Germany to Lewis, and Italy and the valley of the Rhone, with a portion of the Rhine, was given to Lothair, who also inherited the imperial title.

About the middle of the tenth century we find that Otto the Great, Emperor of Germany, like a second Charlemagne, conceived the idea of restoring the whole Christian world to one grand world-empire. In 962, about one hundred and fifty years after the coronation, at Rome, of Charlemagne as emperor, Otto, by the same Papal authority, and at the same place, was crowned Emperor of all the Romans. For a generation this title had not been borne by any one. The newly-acquired power of Otto was used to advance his ambition. He would unite the whole Roman empire. He was its head, its ruler, and now would exercise his authority. This ambition to exercise control over the temporal affairs of the empire, soon caused a rupture with the powers of Rome. Two

distinct claims were coming into conflict. The Emperor declared his right to proceed in the management of government as best suited his desires, leaving the spiritual teachings to the Church.

Christendom was being divided into two hostile divisions—the supporters of the imperial authority and the supporters of the Pope. There were three different theories of the proper relations of the Pope and Emperor to each other.

The first theory declared that both Pope and Emperor were divinely commissioned by God to govern the destiny of the souls and the bodies of men. The first to teach repentance, immortality of the soul and to govern the worship of faith. The second to be in actual control of the temporal power of government, but each to be on the same divine basis, or level, to work in harmony, maintain order and to advance and protect the Church.

The second theory placed the Imperial party, its Emperor, as superior to the Pope. That all powers of government were vested in the Emperor, independent of the Pope. That the duty of the Pope was to attend to the affairs of the Church.

The third theory was the opposite of the second. That the temporal powers of the Emperor must at all times be under the control of the Pope.

Thus we find that in but little more than two hundred years from the time the Pope first practically obtained temporal power, it is being disputed by the growing authority of kings and princes.

These conflicts are constantly occurring and producing hostilities, which are often detrimental to the cause of Chris-

tianity. The most interesting and instructive chapter in mediæval history, after the tenth century, is the almost constant struggle between these two contending forces—Pope and Emperor—for the maintenance of the powers of temporal government.

One of the greatest promoters of the Papal fortunes was Pope Gregory VII, better known in history as Hildebrand. This Pope was one of the most noted characters of the Middle Ages. In 1049 he was called to Rome to become the adviser of the Church and to assist in shaping its duties. Hildebrand was called from the cloisters of a French monastery, and was a man of deep learning, great force of character, and did much to establish the universal spiritual and temporal sovereignty of the Holy See.

In 1073 Hildebrand was elected Pope Gregory VII, and immediately on his accession to power set about establishing two reforms—the enforcement of celibacy, and the suppression of simony. The first was to impress upon the clergy that their constant duty was to the Church, and in the acceptance of this important position they must sacrifice the attachments of home, friends and country, and thus devote all their energies to the advancement of the worship of God and the welfare of the Church. The second reform refers to the practice of Church positions being bestowed upon the friends of the princes and barons. This was conducted much as is the spoils system of the political parties of to-day. A prince, baron, lord, chief, or other power, in bestowing rewards, often sold or bestowed these positions upon those unworthy of them. To the Church this became an evil, as court favoritism was too often used to

repay a debt of gratitude, or for the pleasure of friendship. In this way many were selected without regard to their fitness or ability, and the Church was made to suffer by so doing. The Pope now saw the great danger, and determined to remedy the evil by denying the right to bestow such gifts. The practice had gone so far that princes sought to secure revenue by actual sale or barter. The name, simony, was applied to this practice of giving, or selling, an office in the Church, the offense coming from Simon Magus, who offered Paul money for the gift of working miracles.

Pope Gregory was so determined to destroy this evil that he issued a decree forbidding this debasement of privilege, and commanded all ecclesiastics to refuse to do homage to the temporal lords who violated this decree. In the investiture of Church authority, Gregory decreed that the individual should receive the ring and staff, the emblem of his office, from the hands of the Pope alone, and any one who should dare to disobey this command would be punished with the anathemas of the Church. The undertaking was one of immense magnitude, as the most powerful princes would not surrender their privileges without a struggle. The boldness displayed in enacting this measure, however, was the cause of its great success. When it is remembered that, at this time, the Church owned vast landed interests in Europe, it is easy to see that the control of the revenues was a great incentive for disobedience to the demand of the Pope.

The principal means of declaring punishment was by Excommunication and Interdict.

The Excommunication was directed against individuals.

Such persons were cut off from any communication with the Church, and were denied the association of their friends. Or, if he were a king, or prince, lord or chief, his subjects were released from their oath of allegiance. This ban also extended to anyone providing food, clothing, or shelter. The individual was denied association of any kind.

The Interdict was decreed against a city, kingdom or province, and wherever this ban was announced all religious ceremonies must cease. The Churches were declared closed, and all ceremonies, as of marriage, burial, or otherwise, were denied. Only baptism of children and the rites of extreme unction could be administered.

Gregory had resolved to meet this just order of reform with all the force of his Christian character. He looked upon the offering of Church positions as an article to be bought and sold with ill-concealed displeasure, and determinedly demanded that it should be abolished. The decree created a perfect hurricane of opposition, not only among the princes and sovereigns of Europe, but the clergy themselves were loud in its denunciation. The dispute thus begun distracted the empires of Europe for centuries, and was not settled until after the adjustment of the religious peace following the Reformation.

Some historians claim that the causes which led up to the Reformation did not emanate from Martin Luther, John Calvin, Ulric Zwingli, John Huss, or John de Wickliffe, but that the constant jealousies of the royal princes and the Church of Rome inspired them. That Pope Gregory struck the keynote of revolt when he sought to elevate the position

of the Church officials by vesting the power of their appointment in the head of the Church, and not subjecting them to the temporal power of a sovereign. It was this same class of opponents that refused to punish Martin Luther for disobedience; that sustained the Huguenots in France; that fed the spirit of Calvinism; that created revolutions in France, Germany, Switzerland, Sweden and the Netherlands. The Church revolt of this whole period was caused by the monarchs refusing to recognize the rights of discipline, the correction of evils, and the direct disobedience of the mandates of the Church.

The most formidable opposition came from Henry IV, Emperor of Germany, who refused to recognize the decree of the Pope, and in his desperate madness called a council of the clergy of Germany, and in retaliation of what he called intoleration, he deposed the Pope and then gave official notice to the world. Henry had not contemplated the result. He believed he could arouse the whole Christian world against the decree of Gregory, and that they would follow his persecution, and that the Pope would be forced to either relent or be removed from the chair. In this he was mistaken. The people were horrified at Henry's audacity to publicly proclaim the Pope deposed, and failed to support him in his madness. But the Pope gathered a council at Rome and, in turn, deposed the emperor and then excommunicated him. The effect was most wonderful indeed. Henry was looked upon as a man accursed by heaven. His subjects began to revolt, and his authority was disobeyed. His kingdom was going to pieces, and he was shunned by his subjects as unworthy the con-

fidence, power or position of sovereign. It was a most terrible ordeal for the emperor. His friends forsook him, his enemies were in revolt, and the Church was closed against him. In this wretched condition he sought the Pontiff at Canassa, among the Apennines, but the Pope refused to admit him to his presence. It was winter, yet the emperor would prove his penitence and for three days stood in the court-yard of the palace, barefooted and clothed in sackcloth. On the fourth day Gregory took compassion on him and admitted him to his presence, where, kneeling at the feet of the Pope, he sought forgiveness and pleaded to be reinstated to his favor, and to his people. Gregory removed the sentence of excommunication and bade him go home and sin no more. The Pope kindly admonished him for his disobedience, and directed him to unite his people, and in the future seek to advance Christianity and not to dethrone it.

We will not narrate the incidents that followed Henry's restoration to his people, but having obtained their confidence, the spirit of revenge for his humiliation was now aroused, and he raised an army, invaded Italy, and drove Gregory into exile at Salerno, where, in 1085, he died. His last words were: "I have loved justice and hated iniquity, and therefore I die in exile."

The revenge of Henry was but the boomerang of his own acts. The quarrel did not end here. The successors of Gregory determined to humble his proud spirit. He was excommunicated, and his own sons rose up in rebellion against him. He strove for a long time to maintain his power, but the cry of Gregory ever sounded in his ears, and at last he succumbed, and, in 1106, died of a broken heart.

But the feud between the German princes and the Church of Rome did not cease with the death of Pope Gregory VII and Henry IV. A long and fierce contention ensued which lasted more than one hundred years. The proud House of Hohenstaufen continued the struggle of opposition to the Papal See, which had been going on so long between the German princes and the Church of Rome, but in this struggle the Bishops of Rome won a final triumph and the House of Hohenstaufen went down in utter ruin. The fight had been long and bitter, and in the issue of this century of conflict their power was broken, never again to rise in its past glory and strength.

CHAPTER XXIX.

THE TEMPORAL POWERS OF THE POPES—CONTINUED.

WE now reach the climax of the temporal powers of the Popes. It is the 13th century, and the beginning of the period of Papal splendor. The power of the Church was almost supreme. Nearly all of the monarchs of Europe swore fealty to his power. "Rome was once more the mistress of the world." Innocent III had succeeded to the Pontifical throne. Under him was nearly made good the wrangle of centuries. Innocent was declared the greatest of the Popes after Gregory VII. His wonderful powers almost united the Church throughout the entire realm of Christianity.

One of Innocent's greatest triumphs over the kings of Europe was that of Philip Augustus, of France, who, having put away his wife, was commanded to take her back and was forced to submission by a decree of Interdict. Of this submission the great English historian and critic, Henry Hallam, said: "This submission of such a prince, not feebly superstitious like his predecessor, Robert, nor vexed with seditions, like the Emperor Henry IV, but brave, firm and victorious, is perhaps the proudest trophy in the scutcheon of Rome."

Another wonderful victory for Innocent was the contention with King John of England, where we find the following: The See of Canterbury falling vacant, the king ordered the monks to elect a court favorite, which they did, but the Pope immediately declared the election void, as the king had no

right to command the election of a favorite, and caused the vacancy to be filled by the election of Stephen Langdon. John declared that Langdon should never be installed as the Pope's archbishop, and proceeded to confiscate the estates of the See. Innocent, not hesitating in this rebellion, excommunicated John and placed his whole dominion under an Inderdict. The people were alarmed, and demanded of the king an immediate reconciliation. Like the German Emperor before him, he sued for a restoration of his power and agreed to recognize Langdon, restore the confiscated property, and even went so far as to offer, of his own free will, the whole of England as a perpetual fief, and also to pay to the Papal See the sum of 1,000 marks annually. This tribute money was paid until the year 1289.

But as time goes on and we reach the year 1309, we see the splendor of Innocent III being lost in the decline of the temporal power of the Popes. One of the greatest persecutions which has ever befallen the head of the Church occurred in this year, when the French king, Philip the Fair, caused the Papal Chair to be removed from Rome to Avignon, in Provence, near the frontier of French territory. It seemed to be the ambition of this king to establish the head of the Church on French soil, and to be under the control of French kings. There appeared to be no conflict of old standing, and no feud to avenge, but the object seemed to be purely one of ambition to have the Church located under the care and authority of the French government.

The Seat of the Church remained captive at Avignon for seventy years, during which time it is known as the Babylo-

nian Captivity. During this period all the Popes were French and as a natural consequence, were controlled by the French kings. In writing of this period of captivity, the American historian, Charles Stille, says: "In that city the Papacy ceased, in the eyes of a very large part of Christendom, to possess that sacred cosmopolitan character which, no doubt, had much to do with the veneration and respect with which the Catholic authority had been regarded."

Probably at no time in the history of Christianity had the head of the Church borne so little respect as at this. It had gone from the consecrated city of Rome, the city that Christ had commanded the Apostle Peter to redeem from pagan idolatry. Rome had been subdued for the establishment of the Church of Christ. It was the only sanctified spot on God's earth fitted to preach repentance and to spread the light of Christianity unto all nations. It was here that the first martyrs of the faith of Christ lay down their lives in death and crucifixion. It was here that Peter gave up his life, as Christ had given his. It was here that the persecutions of Nero opened the eyes of the idolatrous pagans and smote their conscience with remorse. It was here that the power of Christianity was established, that it received the blessings of God, and it was here that it was declared that the gates of hell shall not prevail against it. Therefore, it is not strange that this desecration of the Holy Chair was derogatory to its sacredness and to its veneration. It was a captive in a strange land, and must be returned to the city of God.

The Italians became discontented with this French confiscation—this enforced removal of the Pope to Avignon, and

an open rupture ensued. The French party refusing to allow a return to Rome, and the Italians, in 1378, deciding to stand the persecution no longer, and despairing of securing their rights, elected a rival Pope. The world now had two Popes—one at Avignon, and one at Rome. Matters were growing worse. The reverence due this great authority was fast dwindling away. Something must be done. There could not be two heads and still maintain that discipline, that union of spirit and that strength of character which must prevail.

Finally, in 1409, a general Council of the Church was called to meet at Pisa for the purpose of ending this uncalled-for quarrel. In this council both Popes were deposed and Alexander V elected as the head of the Church. But here matters even grew worse instead of better. Neither of the deposed Popes would submit to the decision of the council, and, consequently, there were now three instead of two.

Matters thus continued until another council was called at Constance, and the dispute settled by the resignation of one and the deposing of the other two. A new Pope was now elected, Martin V, and the Church was again united and the Catholic world made glad by its recovery. Rome was the sanctified city of Early Christianity, and now it was restored to its place as the great head of the Church of St. Peter.

In this conflict of authority we find that the temporal rulers of England, Germany and France took advantage of the situation, and declared themselves as not amenable to the authority of the Pope except in matters spiritual. But be it said to the credit of those temporal rulers, they were earnest in their adherence to the Pope as the supreme head of the Church, and

the authority in all spiritual matters, and while they were working against his temporal powers yet they were doing all that was possible to punish heresy and stop the spread of spiritual revolt.

After the fall of Napoleon Bonaparte the map of Europe was readjusted by the celebrated Congress of Vienna. In this adjustment Italy was divided somewhat as follows: Lombardy and Venetia were given to Austria. The princes of the House of Hapsburg were given Tuscany, Modena, Parma and Piacenza. The Bourbon rulers obtained Naples, while Pope Pius VII, and the king of Sardinia, Victor Emmanuel I, were the only native rulers.

Pope Pius VII, who had now returned to the Eternal City after being held a captive by Bonaparte and his Papal States confiscated by the French Empire, was now fully restored to both his possessions, the spiritual and temporal authority. But the peace was not of long duration. Secret societies were being formed all over Italy, the great object being the overthrow of the powers of the princes and the Pope and the establishment of a republic by a consolidation of all the states of Italy. Plots and intrigues were everywhere secretly devised, and the whole body politic was one mass of inflammation.

In 1820-1821 an insurrection broke out in the kingdom of the two Sicilies. The Liberal Party was about to win when an army of 60,000 Austrian troops was sent to restore order and authority. Foreign powers interfered in the affairs of the Church and continued to feed the discontent of the people. The leaders of the rebellion were continually spreading their complaints and heaping calumnies against the Holy See.

Neither prince nor Pope were spared in these malicious attacks. It was again the cry of the old French Revolution: Down with the monarchies of Italy! Down with the Pope of Rome! And while these agitators were loud in their assaults against the Church, yet it was neither doctrine nor faith that was being defied, but the power to govern, to be ruled by the Pope, or by any power of lord or prince. It was not the cry of Martin Luther, to destroy the Church's dogmatical teachings, but the cry to destroy and to break down the temporal power of the Pope.

In 1830-1831 a new revolution again appeared, its central movement being in the Papal States, and again the Austrian troops hurried to quell the insurrection. Austria was now dominant over the destiny of Italy. Twice had her armies crushed the aspirations of those who were secretly intriguing to overthrow the powers of Italy. These defeats only aroused more fully the deep hatred of all things German. "Death to the Germans!" was rung from one end of the empire to the other. Those who had been inclined to obedience were now secretly plotting and assisting the numerous conspiracies. The Pope was not secure in his friendship, for those who professed fealty were only spies ready to rise in open revolt when an opportunity was presented. To-day he would express his plans and to-morrow his enemies were in full knowledge of them. Sworn secrecy was everywhere the instrument of persecution. What the conspirators failed to obtain by honorable means they accomplished by the secret workings of the societies that were organized to defeat the Pope and take from him his possessions.

But while there was unity as regards a deadly hatred against the Austrians, yet in the disposition of the proposed republic there was a lack of national organization. One party, known as "Young Italy," and founded by that active republican, Joseph Mazzini, advocated a republic pure and simple. Another party desired to form a constitutional confederation of all the states of Italy, with the Pope as its chief. The third party clung to the ideas of a monarch, and looked upon the king of Sardinia as its head.

For nearly eighteen years Italy lay smouldering in the crater of insurrection, when again the fires of revolt burst forth anew, and in 1848-1849 the whole country arose in rebellion, but by the united intervention of Austria and France it was again quelled, and their leaders either executed, imprisoned, or forced to leave the country. The hopes of the Italians were now crushed, and the movement to establish an independent republic by the overthrow of the monarchies and the Pope was abandoned, and secret intrigue was again inaugurated. This time it was to enlist the kingdom of Sardinia in the liberation of Italy. What they could not accomplish by republican revolution they now sought to obtain by enlisting one monarch against another. It would be a matter of substitution, not liberty under a republican form of government, but a substitution of one monarchy for another.

Victor Emmanuel II was the king of Sardinia and Count Cavour his prime minister, while associated with him was the "hero of the red shirt," Garibaldi, a man whose life had been full of romantic adventures, who had most violently clamored for republicanism, and who had already been twice exiled

from Italy. Around these three characters now crowded the revolutionary party of the Italian states. The hour for another attack had arrived. In 1859 Count Cavour had made a secret compact with the French emperor, whereby he solemnly agreed to demand that Austria should restore Lombardy and Venetia to their own free governments and cease to interfere with the internal affairs of Italy, and failing to do this, Sardinia would declare war and France would be her ally.

The Austrian government refused to accede to these demands, and open conflict immediately followed. The Sardinian and French armies won the two great battles of Magenta and Solferino, and but for the threatening attitude of Prussia and Germany the war would have been continued, but Napoleon, seeing the possibilities of a long struggle, opened negotiations for peace, which resulted somewhat favorable to the Sardinian government, although the people were not yet satisfied. In this peace Sardinia acquired Lombardy, Modena, Tuscany, Parma and Romagna, with a population of 9,000,000. With this increase in membership of the Italian family, her strength was greatly augmented and in the coming conflict with the Pope of Rome, the Italians would more easily overcome his authority and become master of the entire peninsula.

Slowly and surely does the planning, the plotting, and the intriguing of Victor Emmanuel and his daring, venturous Garibaldi gather the states of Italy into his kingdom. In 1860, the subjects of Francis II, king of Naples and Sicily, rose in revolt. Now was the time for another move upon the checker board of Italy. Victor Emmanuel and his minister, Cavour, were in strong sympathy with the movement, but fearing

the jealousy of France and Austria, they were careful in their outward demonstrations, but in secret conclave the King of Italy allowed his right-hand accomplice, Garibaldi, to raise an army of one thousand five hundred volunteers, and set sail from Geneva for Sicily, where he declared himself Dictator of Sicily in the name of Victor Emmanuel, "King of Italy." This strong and passionate general, with the assistance afforded him by the uprising of the people, soon overcame the troops of Francis and drove them out of the island; then crossing to Naples, he again declared his sovereignty. By a vote, the people decided that these two countries, Sicily and Naples, should be annexed to the possessions of Victor Emmanuel, and the Sardinian kingdom, after this conquest, is to be known as the kingdom of Italy. By this achievement 9,000,000 more Italians were added to the new government, and nothing stood in the way of a total absorption of all the territories of Italy but the coveted Venetia and the Papal States.

Again were secret societies spreading their revolutionary tenets in every direction, and with a double force. On to Rome and a confiscation of the last vestige of temporal power of the Pope, was the secret intrigue of a thousand leagues. The Freemasons, the Order of Carbonari, and the Union Leagues, were secretly and most industriously seeking to incense the people against the Papal authority, and when the hour should arrive for the final insurrection, its force should be so strong and overwhelming that no power could resist. The last move should be so planned that the work of revolution should not fail. They could build upon the prejudices of the people. They could establish their missions in the very

Vatican of Rome. They could spy upon every movement of the Pope, and in the coming time, which proved not far distant, they could snatch from the Pope the last remnant of the once magnificent possessions of the Holy See. Only the Papal States stood between the sovereignty of Victor Emmanuel and the Church of Rome, and these would soon be wrested from its temporal power, and the last vestige of its secular authority would be overthrown.

In 1866 war between Prussia and Austria offered the looked-for opportunity to compel the Austrian government to surrender to the kingdom of Italy the Venetian possession. Here again we see the shrewd diplomacy of Victor Emmanuel. He formed an alliance with the king of Prussia, the bargain fee being the province of Venetia when peace was declared, and that no peace should be agreed to without this bargain. The war was of short duration, only seven weeks, so in an almost incredibly short space of time this coveted territory was added to this new kingdom of Italy.

At last the dreams of Victor Emmanuel, Cavour, and his daring and illustrious Garibaldi were almost to be realized. They had brought under one government all the Italian provinces except Rome, and now to make the conquest perfect they must invent some excuse for assaulting the Sacred City of Christ and his Apostle Peter. In their ambition not even the sacredness of the Pope's possessions could remain untouched. Italy must be under one government, and the Pope's power must no longer prevail. It was argued that to be at the head of the Church was all the possessions he should have on earth. Rome and the Papal States were wanted to fill the measure of

conquest. It mattered not if the Pope was persecuted and driven from the city of his earthly power. He must surrender the last earthly possession and hand over to his conquerors the Eternal City. Rome was the coveted possession of the king of Italy. It had been the mistress of the world, and it should now be the mistress of Italy, not through the power of the Pope, but by the power of Victor Emmanuel. All eyes of Italy looked to Rome. The whole Christian civilization of two continents was waiting with bated breath for the final struggle. It was no ordinary contest. It was a contest between the head of the Great Roman Catholic Church and the ambitions of Victor Emmanuel and Garibaldi. Would the contest come? When? France stood at the gates of the Holy City as the sentinel waits and watches for the approach of an enemy. She is the ally of the Pope and Italy must wait. But still the secret intrigue goes on. The youth of Italy are enticed to join the secret societies and thus become the enemies of the Church. Children are taught to smile with scorn and derision at the mention of infallibility. In this teaching they grossly misrepresent its meaning. The teacher represents that the Pope claims that he cannot err or sin, that he is raised above the earthly desires of men, that he is divine in the exposition of faith, and that he gives his life as Christ gave his for the benefit of all mankind. By these teachings the youth is taught to disbelieve, to view with skepticism the sanctity of the position of the Pope, and to mar his faith in the tenets of the Church.

But not long did these anxious watchers have to wait. In

1870 came the terrible conflict between France and Germany. The faithful sentinels of the French army were called from the City of Rome. The door was open and the Pope was now at the mercy of the king of Italy. The French armies were defeated and the ally of the Pope was lost in the establishment of the Republic of France. Victor Emmanuel ordered his troops to enter Rome, and on the 20th of September, 1870, he himself took possession of the papal palace of the Quirinal.

Thus was the last act accomplished in dispossessing the Pope of the remnant of his temporal power. He was no longer in his own diminions. Like Christ, he could exclaim: The birds of the air have their nests and the foxes of the fields have their holes, but the representative of the Church of Christ has nowhere to lay his head. Thus despoiled of his temporal power, the Pope retired to the Vatican, refusing to accept the law guaranteeing to him his freedom and the civil list which provided him with a stipulated revenue.

Thus have we briefly followed the rise and fall of the temporal power of the Bishops of Rome. It was more than one thousand years since Pepin and Charlemagne had invested the Church with perpetual authority over the Papal States. In this long period the Church maintained its authority with scarcely an intermission. The world had ever regarded these States as sacred to the control of the Church, but while the Catholic world may mourn over its loss, yet there has been no decrease in its constant work for the spiritual welfare of mankind. Its growth among nations has been wonderful, and although persecutions have often impeded its progress,

yet it has surmounted all obstacles, repulsed the forces of bigotry and fanaticism, and now, in the strength of a magnificent and unparalleled spiritual government, it asks you to remove your prejudices, to cast aside your ignorance, and to welcome it to your society.

CHAPTER XXX.

INFALLIBILITY OF THE POPES.

FEW Protestants understand the real meaning of the Infallibility of the Popes. Like many important features, or histories, of the Catholic Church, which have been grossly misrepresented, so, too, has this doctrine of Papal authority been belied, slandered, and condemned, and all because of ignorance of the subject under discussion.

Probably no interpretation of Catholic dogma has been looked upon by Protestants with so little reverence as this, but when we analyze the interpretation that is usually given, we ought not to wonder why it is so, for we find that Protestants are usually taught that the Pope, being called Infallible, is above the possibility of sin. Infallibility to them can have but one construction, and that which refers to a perfect purity of mind and body. Catholics may wonder why such a belief should become so prevalent among other Christian denominations, but when I tell you I have always lived in as intelligent a State, county and town as there is in the United States, and yet, during my whole life (and I am now turning the corner of manhood's prime), I have no recollection of ever hearing a Protestant who pretended to explain Infallibility, except as it meant an impossibility to sin. The whole argument has ever been to present this one idea, and in its presentation we could see the error of belief. We could see that the Pope was a man, that once he was an ordinary priest,

and now to place him in the Papal chair and say by this act that he is above sin was carrying the sublime to a point of inconsistency, and of course through Protestant eyes it became a ridiculous farce.

Thus we find that almost universally, outside of Catholics, the belief refers to a perfect purity of life, with no error and no sin; that every act is pure and holy; and because of these Christ-like inspirations, the Pope is placed above the worldly passions of men, and thus made Infallible in speech, in deed, and in instruction. This is the general opinion that is accepted by Protestants everywhere. And why should they not believe it? Like myself, they were taught it in society, in the church, at home, at school, when abroad, in fact it was an unconscious instruction in every walk of life. Every Protestant child grows to the years of understanding with this thought firmly implanted in his mind. How could it be otherwise? He received no counter instruction, and without even observation, believed that Catholics accepted the doctrine of Infallibility as a divine power of man.

When I look back through my career in life, when I realize that this one lesson of all other lessons was accepted without discussion, or even investigation, I simply stop in my meditations and say to myself: This is the only instruction which I have ever received in which I did not consider the subject, and in considering, investigate its foundation. I accepted the statement as a fact and could not conceive how any intelligent being could be so blinded in faith as to believe that a Pope could not sin. In my ignorance I actually pitied the misguided Catholic for his infatuation and blindness,

when in reality I should have pitied myself for accepting the statement of others without a study, or even a thought of investigation.

Having commenced a study of the Catholic Church, it became an easy matter to follow one principle after another without any serious trouble of misunderstanding, and as I did so I found that I had gathered only prejudice and misstatements. The history of the Church was becoming fascinating to me, for it was developing a character so much different from what I had been taught to believe. I found that I had been deceived in my views concerning it. It was not that awful instrument of persecution, rack, and torture, which had been charged against it. There were two sides to every charge and grievance raised in its opposition. There were two sides to the Reformation and its long line of wars and desolation. There were two sides to the history of the Huguenots of France. There were two sides to the massacre of St. Bartholomew. Two sides to the Spanish Inquisition, the controversy on the Bible, the history of Oliver Cromwell, of Queen Mary, and the oppressed and persecuted Mary, Queen of Scots. And on further investigation I found a new vision in the sainted and beautiful life of the mother of Jesus, and as I developed in my mind this wonderful miracle of God by which the Saviour of man came into the world, I learned to reverence the instrument of purity that gave Him birth. To me the Virgin Mary was no longer an ordinary woman, no more than was Christ an ordinary man. By this I do not mean to represent that the mother of Jesus was of divine origin, but being prepared for this great event in the history of mankind, she could not

be an ordinary woman. Her mission was one of a grander purpose. Her body was consecrated to the most holy office which could be conceived in the wisdom of God. He was to give his only-begotten Son to mankind as a redemption for sin, and in this gift, this bringing to earth His own spirit, He could not select only that which was pure and undefiled.

And now, when we find that Catholics look upon the Virgin Mary with love and veneration, when they kneel before her shrine, when they invoke her aid in their intercessions before the throne of Grace, we are forced to believe that they see and feel what Protestants do not understand. I may be too expressive in my demonstrations of this pure relation which must exist between Jesus and his mother, yet I cannot now conceive how any other relation could have existed, nor can I understand how a Christian can love his Redeemer without loving and blessing the being who gave Him birth. It would seem to me that the more a person would worship God, the more he must honor and venerate the Blessed Virgin.

But I can understand why Protestants are not thus enthused. I was taught that these demonstrations of affection are but mockery. I believed they worshiped the Virgin Mary, just as I believed that their doctrine taught that the Pope was Infallible and above sin. With these views of a subject it is not strange, after all, that we grow to manhood in ignorance of what Catholics profess and believe. In our misjudgment we mentally condemn what does not exist, and in our imagination we do not stop to inquire or investigate, but follow in the old line of supposition.

In order to give an undisputed evidence of what Infalli-

bility means, I will quote from Cardinal Gibbons, one of the best Catholic authorities on this continent. The Cardinal says:

"The Infallibility of the Popes does not signify that they are inspired. The Apostles were endowed with the gifts of inspiration, and we accept their writings as the revealed word of God."

"No Catholic, on the contrary, claims that the Pope is inspired, or endowed with divine revelation properly so called."

"Infallibility does not mean that the Pope is impeccable, or specially exempt from liability to sin. The Popes have been, indeed, with few exceptions, men of virtuous lives. Many of them are honored martyrs. Seventy-nine out of the two hundred and fifty-nine that sat on the chair of Peter, are invoked upon our altar as saints eminent for their holiness."

"The avowed enemies of the Church charge only five or six Popes with immorality. Thus, even admitting the truth of the accusations brought against them, we have forty-three virtuous to one bad Pope, while there was a Judas Iscariot among the twelve Apostles."

"But, although a vast majority of the Sovereign Pontiffs should have been so unfortunate as to lead vicious lives, this circumstance would not of itself impair the validity of their prerogatives, which are given, not for the preservation of their morals, but for the guidance of their judgment; for there was a Balaam among the Prophets, and a Caiphas among the High Priests of the Old Law."

"The present illustrious Pontiff (Pius IX) is a man of no ordinary sanctity. He has already filled the highest posi-

tion in the Church for upwards of thirty years, 'a spectacle to the world, to angels, and to men,' and no man can point out a stain to his moral character. And yet, Pius IX, like his predecessors, confesses his sins every week. Each morning, at the beginning of Mass, he says at the foot of the altar, 'I confess to Almighty God, and to His Saints, that I have sinned exceedingly in thought, word, and deed.' And at the Offertory of the Mass he says: 'Receive, O Holy Father, almighty, everlasting God, this oblation which I, Thy unworthy servant, offer for my innumerable sins, offenses, and negligences.'"

"With these facts before their eyes, I cannot comprehend how ministers of the Gospel betray so much ignorance, or are guilty of so much malice, as to proclaim from their pulpits, which ought to be consecrated to truth, that Infallibility means exemption from sin. I do not see how they can benefit their cause by so flagrant perversions of truth."

"Finally, the inerrability of the Popes, being restricted to questions of faith and morals, does not extend to the natural sciences, such as astronomy or geology, unless where error is presented under the false name of science, and arrays itself against revealed truths. It does not, therefore, concern itself about the nature and motion of planets. Nor does it regard purely political questions, such as the form of government a nation ought to adopt, or for what candidates we ought to vote."

Thus we have from the words of the best of authority that Infallibility does not mean any of the gross charges which have been preferred against it. A Pope is not above other

men, except that his great learning and piety have made him an acceptable candidate for this exalted position. Possibly Protestants may not know that when a Pope ascends the Papal chair he is a man of mature years, when human ambition and passions are on the wane. "His personal expenses do not exceed a few dollars a day. He eats alone and very abstemiously. He has no wife, no children to enrich with the spoils of office, as he is an unmarried man. The Popedom is not hereditary, like the sovereign of England, but elective, like the office of our President, and the Holy Father is succeeded by a Pontiff to whom he is bound by no family ties."

While Protestants often regard the Pope as a man of arbitrary power, yet we find him past the prime of life, elected by his associates because of his power of understanding, because of his ability to govern his Church, and because he has proved by his life a worthy successor of those who have preceded him. We also find him outside of the affairs of state, with no politics and no desires to dictate what others shall do or say. His mission is to interpret the laws of the Church, and in all matters of religion or faith he stands as the exponent, the Infallible guide and the highest authority. As the Supreme Court is the infallible exponent of the Constitution of the United States, so is the Pope the Supreme Court of the Church.

"The Pope, therefore, be it known, is not the maker of divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through His inspired ministers, and it was complete in the beginning of the Church. The Holy Father has

no more authority than you or I to break one iota of the Scripture, and he is equally with us the servant of the divine law."

To more forcibly impress my readers with the duties of the office of Pope as it refers to the Church and State, I will again quote: "The Pope's Infallibility, therefore, does not in any way trespass on civil authority; for the Pope's jurisdiction belongs to spiritual matters, while the duty of the State is to provide for the temporal welfare of its subjects."

"When a dispute arises in the Church regarding the sense of Scripture, the subject is referred to the Pope for final adjudication. The Sovereign Pontiff, before deciding the case, gathers around him his venerable colleagues, the Cardinals of the Church; or he calls a council of his associate judges of faith, the Bishops of Christendom; or he has recourse to other lights which the Holy Ghost may suggest to him. Then, after mature and prayerful deliberation, he pronounces judgment, and his sentence is final, irrevocable, and Infallible."

Not long ago, while discussing the Infallibility of the Pope, I read to my friend the above quotations, showing that even in the Pope's decisions of disputes he does not depend upon his own wisdom, but, like the President of the United States, who summons his cabinet for advisement, so, too, does the Pope summon his Cardinals, or Bishops, for advice in all important and essential principles relating to the Church. My friend remarked that the Pope might not call the Cardinals and Bishops, but depend upon wisdom derived from the Holy Ghost, and as such would interpret the law without the aid of his associates, but would still be Infallible. My friend

seemed to appreciate the efforts made by the Cardinals to select only such an one as was eminently qualified to fill the position of Pope, but was fearful that the inspiration of the Holy Ghost might not be interpreted without error, while a full discussion by Cardinals, or Bishops, would be a better exposition of divine truth.

Here, again, were the outcroppings of doubt, prejudice, and a misunderstanding. My friend was afraid to trust the judgment of the Pope, who would become the dreaded one-man power, which Protestants seem to fear so much. Such is usually the sentiment of all those who oppose the Catholic Church. They know that in all organizations, no matter what is its nature, be it local, secret, or government, there must be some head, power, or governing influence, to guide, or control. Without a directing hand to point out the path of duty and to hold and sustain discipline, there cannot be harmony. As the general stands at the head of his army to give instruction to his subordinates, so, too, stands the Pope at the head of his Church to preserve harmony, to explain Scripture, to define the duties of faith and worship, and in this exposition there can be no doubt and no appeal. His decision becomes final and Infallible. His is the highest court in the Church. He is the Chief Justice, the elected power to prescribe, the recognized authority, and while he calls his Cardinals and Bishops to advise and to give wisdom, yet it is not because of a necessity, but to insure a perfect and undeniable decision.

One form of opposition against Papal Infallibility is that he has no right to interpret the Bible, or any passage thereof.

Ministers, in preaching against this Infallibility, are loud in their declaration of individual rights to read the Word of God and determine for themselves the truths contained therein. They seem to believe that a Pope, Bishop, or Priest, has no right to explain the divine truths of the Scriptures, but at the same time they declare that they themselves feel the presence of God, they pray that his servant shall be filled with wisdom, that the Holy Ghost shall enter his heart, and that his words shall be the inspiration of that Spirit. They teach from the most approved commentaries, and constantly explain divine instruction. While they deny to others the right of instruction, yet they ask that their expositions shall be accepted as the Infallible doctrine of faith and worship.

A prominent Protestant Bishop once said, when discussing the right of the Pope to explain the Scriptures: "For my part, I have an infallible Bible, and this is the only infallibility that I require." Possibly this Bishop may be able to interpret every passage of Scripture exactly as it is designed by God; if he can, then he is infallible, and he has delegated to himself exactly what he denies to the Pope. If he cannot positively understand and explain every passage of the Bible, he may look for someone who can, and again he denies this right to those whose duty it is to announce these explanations. Therefore this Bishop is either infallible or he is not. If he is not then he must find someone who is, otherwise he is not competent to teach a perfect doctrine of faith and salvation, and if he is infallible then he becomes his own Pope.

But is this true? Does he correctly interpret the infallible

doctrine of Christ? If he does, then the one hundred other denominations who take the Bible as their standard of authority must be in error. If one out of the one hundred is right, then ninety and nine must be wrong. Now, there can be but one true version, and yet each denomination has made its own infallible doctrine from the same source. Is this not the result of individual study? And when we place the Bible in the hands of every seeker after truth and tell him to teach himself, have we not imposed upon him a burden which he cannot possibly understand? If the wisest theologians cannot agree there may be, after all, some grounds for conferring upon the Popes this Infallibility and thus prohibit the never-ceasing controversy which must be the result where there is no defined authority, and beyond which there is no appeal. Thus is it not demonstrated that it becomes an absolute necessity that there must be some authorized and unerring interpreter?

For this, and only this, has the Church rested its final authority in the hands of the Pope. To do otherwise would be impossible and still retain a perfect union. Destroy this authority and you destroy the rock of its foundation. It is the compass, the lighthouse, and the pilot, without which the Church must flounder in confusion and chaos. The wonderful spread of Christianity through all the nations of the earth is due to the acknowledged authority to direct, control, and sustain. Had there been no head, the jealous rivalry of contending forces would have brought disaster and ruin. As governments require a court of final resort, so, too, does the Church require its Pope, who is and must be the Infallible

guide in all that pertains to the spiritual welfare of the Church.

Many Protestants are not willing to recognize, nor do they comprehend, that the Catholic Church holds an unbroken line of Church sovereignty from the Apostle Peter to the present day. For over eighteen hundred years they can trace a perfect succession of the two hundred and sixty Popes, with the name of each, his date of assuming the chair, his time of sovereignty, his church work, and the time and manner of his death.

From the Bible, as well as the Church, we find that Peter was the recognized and the appointed head from the year 42 to the year 67. That he was so appointed must be recognized by every Christian denomination. It is true that some professed Christians deny that any special power was conferred upon Peter by which he was to hold and sustain the Church. But if we believe the New Testament there can be no doubt but on him was laid the responsibility of Church government, as well as to preach repentance. If you do not believe in Divine Scripture then you may deny any or all of the acts of Providence, as well as to deny the existence of immortality. But if you believe in the words of Jesus, you must concede that when He addressed Peter, as he did in Matthew xvi, that there must have been a meaning. Either Christ meant what he said, or He did not. If he meant it, which he did, for Jesus in his teachings always meant exactly what he said, then you must accept his words just as they are written.

"And I say unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shall loose on earth, shall be loosed in heaven."

Now, what is this meaning? Is it for you or for me to question its assertion, or to present a different explanation? No language could be more explicit, or more direct. "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

Again, we find in the language of our Saviour: "I, the Supreme Architect of the universe, will establish a Church which is to last till the end of time. I will lay the foundation of this Church so deep and strong on the rock of truth that the winds and storms of error shall not prevail against it. Thou, O Peter, shalt be the foundation of this Church. It shall never fall, because thou shalt never be shaken; and thou shalt never be shaken, because thou shalt rest on Me, the rock of truth."

Thus do we have the positive assurance that Peter is the rock of the Church, the foundation upon which error cannot prevail, and as He has declared that "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Was greater power ever conferred upon man, than that every act should be accepted as perfect? Peter was made, not only the rock upon which the Church should rest, but he should be above error, infallible, and incapable of expressing a false doctrine of worship.

No other disciple was given this power of infallibility, but being appointed to stand at the head of Christianity, to teach divine truths, and to advance the Church in its influence among men, he must be endowed with the gift of truth and the power to hold and sustain this truth.

Again, we find in the XXI Chapter of St. John, that Jesus, after having arisen from the dead, said unto Peter: "Feed my lambs; feed my sheep." And to impress upon him more firmly this injunction He three times repeats to Peter, "feed my sheep."

Thus do we find that Peter is appointed by our Lord to be the universal shepherd of His flock, and were we to follow this divine injunction, as it must relate to the Church, we will find that as Peter was the shepherd of all the people, so, too, would the Pope be the shepherd of all his people, that he "must feed the flock, not with the poison of error, but with the healthy food of sound doctrine; for he is not a shepherd, but a hireling, who administers pernicious food to his flock."

CHAPTER XXXI.

THE VIRGIN MARY.

FEW Protestants, if any, understand the true relation that religiously exists between the Catholics and the Virgin Mary. They do not understand why she is so warmly and earnestly loved and honored, or why, in the fullness of devotion to their faith, the Catholics kneel before her image, or stand in solemn veneration before her picture. Protestants see these acts of loyalty, of faithful gratitude, and of deep and lasting veneration, but they do not comprehend its meaning. They do not understand the sweet affection, the purity of purpose, and the sublime relation existing between the Blessed Virgin and the Son of God.

Protestants look upon the picture of the Mother of Jesus just as they would upon the likeness of some renowned character. It excites their curiosity, but they are not moved to a feeling of holy piety. Having critically examined it as a work of art, they turn to other curiosities, but not once do they have in their hearts a serious thought of pious love for these representatives of divine existence. Again, as they stand before the image of Christ on the Cross, they think not of the sacrifice of the body, the mortal pain, the redemption of sin, or the salvation of mankind. To them it is an idol representing a historic past, a figure of history, and an emblem of Catholic worship. They do not appreciate the filial affection of the devout Catholic. It was never taught to

them in their infancy, and has never been impressed upon their minds as a reverence due to Christ, the Savior of man, and the Son of God. Without these impressions they cannot appreciate the feelings and the motives of the true Catholic.

These things are not written from imagination, but from reality. The author knows whereof he speaks, having numerous times stood within the Catholic sanctuary of divine worship, but experienced no feeling of reverence for God. His eyes rested upon the beautiful works of art, but not upon the beautiful thoughts of divinity. He uncovered his head, because he was in the Church of God, but not because it was a sanctified place of worship. He saw kneeling worshipers, and while he silently respected their solemn meditations, yet the thought of bending the knee before the throne of Grace never entered his mind. It was not veneration, but curiosity, that prompted him to gaze upon the image of Christ and his Sainted Mother. He saw the pictures of the saints, the altar, the sacred vestments, but he could not comprehend the beautiful conceptions that were carried to the hearts of those who knew its meaning. He saw the vessels containing holy water, but he could not realize the sympathetic feelings of divine love and affection. He saw the worshipers make the sign of the cross, but this act of piety was to him but the formal act pertaining to a peculiar ceremonial, and not in remembrance of Him who suffered crucifixion.

Thus it is regarding Protestant veneration of Catholic worship. They see the image of Christ, or that of the Virgin Mary, but beyond the seeing there is no responsive feeling. To them it is sculptured art representing historic characters.

But why, you may ask, is this so? Why are Protestants not responsive with feelings of love and adoration for the loved figures of Catholic faith? Why does the eye see and the heart not feel? Protestants worship Christ, then why do they not venerate his image? They know that the Virgin Mary was the mother of Jesus; then why do they not honor her with all the veneration due this wonderful creation of God? While these questions may seem hard to answer, yet they can be easily explained. It is a lack of teaching, of study, and of thoughtfulness. It is not taught to them in their infancy, in their boyhood, or in their manhood. They were never taught that the eyes should first behold before the heart could conceive the impressions of divine love and faith. The Catholic child is taught that the image of Christ is the counterpart of the original, not an idol of worship, but the representative of that Divine Teacher. He is taught to reverence it, to kneel before it, to kiss the crucifix, to bow the head at Angelus' bells, to venerate the Virgin Mary, the saints, the martyrs, and all those who were chosen by God to fulfill the plan of salvation. These children are taught to love and revere every character that was associated with Christ, and every person that was near and dear to Him on earth.

As we love to look at the portrait of a dear friend, so, too, are they taught to look upon the face of the Blessed Virgin as the reflection of that dear Mother who gave to the world the Savior of man. We, who are mature in life, love to stand before the picture of our own mother and allow our thoughts to revert to the days of our boyhood, when that mother watched over us with care, when we went to her for

consolation, when we begged her to intercede for us and mitigate the stern demands of the father, when she labored for us, prayed for us, and with patient love and motherly affection, would lay down her life for us. Who of us can hold the portrait of a loved one and not feel the spirit of affection that always creeps into the soul as we think of the love that once crowned the joy of our existence? Who can say that such contemplations, such affection that comes to us through the eye, is not real? That it is not love, or reverence, for the dead? This being true of those who have shared our earthly joys and sorrows, why should not the same reverence and affection extend to those who have labored for us through the divine power of God?

We are taught to recognize and revere the Apostles as models of holiness, of purity, and sacred in the history of the Divine purpose. We do this because they were the followers of Jesus, and were selected by Him to preach the doctrine of salvation. But how much more should we love the Being who gave Him birth, whose breast was His pillow, who nursed and clothed Him in infancy, who guided His early steps, who accompanied Him in His exile to Egypt, who abode with Him from infancy to boyhood, from boyhood to manhood, who constantly listened to His words of wisdom, who was the first to embrace Him at His birth, and the last to receive His dying breath on Calvary? If this nearest and dearest earthly association is not entitled to our homage, our deepest veneration, then indeed is Christianity cold and cruel.

The Catholic faith is not a cold and formal exposition of divine truth. It is full to overflowing with veneration, love,

and affection. There is not a spot of earth where trod the Son of God, that is not sacred in the memory of this blessed religion. The manger at Bethlehem, the streets of Nazareth, the land of Judea, the mount of Calvary, are sacred to the memory of Him who gave his life that we might live. Catholics are taught to cherish these historic places as a part of the veneration due that holy period of our world's existence.

As we honor the memory of Washington, and give expression of it in a thousand ways, so do they honor, or venerate, the memory of Mary, the memory of the Apostle Peter, or the memory of the legion of martyrs who gave their lives in defense of Christian virtue, in defense of the Holy Sepulcher, the Bible, the Church, and the worship of God. While Protestants cannot appreciate this religious veneration, this worship of God through His representatives of Divine love, yet they can understand why the tomb of Washington is sacred to the heart of the true American. Visit this spot of national reverence, and you instinctively feel that you are in the presence of some powerful influence, some venerated association, and some honored dead. As you approach the sepulcher of this renowned chieftain, you bare your head in solemn reverence, you cease your levity, and you bend your knee in fervent prayer. Why this deep respect, this worship of God, before the doors of the dead? Is not this idolatry? Is the grave of Washington more sacred than the grave of Jesus? Is the pile of masonry a more sublime subject of remembrance than the cross of crucifixion? No. But why this love of veneration towards one and its lack towards another? This is made clear by teaching the child. The moment the child compre-

hends national existence it is taught that Washington was the Father of his country, that he was a devoted patriot, that his wonderful energies made him a conquering hero, that his statesmanship was pure and loyal, and that he stands to-day consecrated in the history of the American Republic. The child also learns that the 22d day of February is the day of his birth; that the 4th of July is the birth of Independence, and that Mount Vernon is the resting-place of our cherished dead. Constantly do these remembrances arise in its mind. It hears the eloquence of oratory, sees the display of patriotism and becomes enthused with this grand demonstration of veneration. Thus the child grows to manhood, educated to revere Washington's memory, his work in the cause of independence, and his marvelous achievements under great difficulties.

We thus manifest our admiration for our historic dead, as does the Catholic Church manifest its veneration for the Mother of Jesus.

"Monuments and statues are erected to her. Thrice each day, at morn, noon, and even, the Angelus bells are rung to recall to our mind the Incarnation of our Lord, and the participation of Mary in this great mystery of love. Her shrines are tastefully adorned by pious hands and visited by devoted children, who wear her relics, or any object that bears her image, or which is associated with her name. Her natal day, and other days of the year sacred to her memory, are appropriately commemorated by processions, by participation in the banquet of the Eucharist, and by sermons enlarging on her virtues and prerogatives.

"As no one was ever suspected of loving his country and

her institutions less because of his revering Washington, so no one can reasonably suppose that our homage to God is diminished by our fostering reverence for Mary. As our object in eulogizing Washington is not so much to honor the man as to indicate those principles of which he was the champion and exponent, and to express our gratitude to God for the blessings bestowed on our country through him, even so our motive in commemorating Mary's name is not merely to praise her, but still more to keep us in perpetual remembrance of our Lord's Incarnation, and to show our thankfulness to Him for the blessings wrought through that great mystery in which she was so prominent a figure. Experience sufficiently demonstrates that the better we understand the part which Mary has taken in the work of redemption, the more enlightened becomes our knowledge of our Redeemer Himself; and that the greater our love for her, the deeper and broader is our devotion to Him, while experience also testifies that our Saviour's attributes become more confused and warped in the minds of a people in proportion as they ignore Mary's relations to Him.

"The defender of a beleaguered citadel concentrates his forces on the outer fortifications and towers, knowing well that the capture of these outworks would endanger the citadel itself, and that *their* safety involves *its* security.

"Jesus Christ is the citadel of our faith, the stronghold of our soul's affection. Mary is called the 'Tower of David,' and the gate of Sion which the Lord loveth more than all the tabernacles of Jacob, and which He entered at His Incarnation.

"So intimately is this living gate of Sion connected with Jesus, the Temple of our faith, that no one has ever assailed the former without invading the latter. The Nestorian would have Mary to be only an ordinary mother, because he would have Christ to be a mere man.

"Hence, if we rush to the defense of the gate of Sion, it is because we are more zealous for the city of God. If we stand as sentinels around the tower of David, it is because we are more earnest in protecting Jerusalem from invasion. If we forbid profane hands to touch the ark of the covenant, it is because we are anxious to guard from profanation the Lord of the ark. If we are so solicitous about Mary's honor, it is because 'the love of Christ' presseth us. If we will not permit a single wreath to be snatched from her fair brow, it is because we are unwilling that a single feature of Christ's sacred humanity should be obscured, and because we wish that He should ever shine forth in all the splendor of His glory, and clothed in all the panoply of His perfection."

The above, showing why Catholics venerate the Virgin Mary, was taken from the "Faith of Our Fathers," by Cardinal Gibbons, and expresses beautifully the reasons for their love and veneration. By using his words, we are enabled to more clearly set forth that what many Protestants call worship is merely cold formality. They have never studied the strength and cause of this Catholic love, and are ignorant of its meaning. They see only outward representations, and cannot comprehend the holy love they feel for Christ and his Sainted Mother. Like the Nestorians, they look upon Mary as an ordinary woman, but differ as to the divine origin of

Christ. While they look upon the Savior as the source of our Christianity, our faith, and our salvation, yet they carelessly pass this Mother by as being a character merely of pleasing remembrance, but not of any special nearness to God. They do not call her blessed, for they were never taught what that means. They even doubt the purity of her life and the name she bears. They say that the birth of Christ, as understood, is inconsistent with nature, that it is not a reasonable conclusion, nor is it at all probable. Here let me say to my Protestant friends: If you doubt that Mary was a virgin of divine origin, that she knew no defilement, no sin, no unholy thought or action, then you may doubt the divinity of Christ, the miracles of God, and the existence of immortality. Analyze the purposes of God, and you will find that Christ could not exist in sin, with sin, or come from sin. That as He was pure and holy, so, too, must His germ of existence be pure and holy. To be otherwise would be an impossibility, and a contradiction of divine law. As like begets like, as nature is true to nature, and as finite is finite, and infinite is infinite, so too must Christ, who is pure, holy, and Infinite, be conceived by the same elements of purity of which He is, He has been, and ever will be. To doubt for a moment this purity of conception, is to cast an element of sin into the existence of God. You believe that Christ came into the world pure and holy. You believe in the miracles He performed, the lessons He taught, the persecution, the betrayal, the crucifixion, and the resurrection. You believe He left the gospel of repentance for all Christianity, and salvation for all men. Then why close the gates to your belief in this most important

of all the miracles of God? What was feeding the multitude, relieving the afflicted, or even the raising of the dead, when compared with the divine necessity of a perfect origin? Those testimonies of God's power on earth are as nothing when compared to the impossible existence of an imperfect Infinity.

It is from this standpoint, therefore, that we must judge the jealous love of the Catholics for their religion. They see the nakedness of suspicion, and the impossible existence of an Infinite Being of finite origin. They see that to love and venerate Mary is but a part of their sublime faith in the everlasting truths of God. As they bless the day that Christ came into the world, so do they bless the Mother who gave this God gift to man. The one they worship, the other they love, venerate, and honor. Christ is the hope of immortality, and Mary the blessed origin of the child Jesus.

Protestants seem to imagine that Catholics worship the Virgin Mary; that because of their love and veneration for her, she is the object of their adoration; that because they kneel before her shrine they lose sight of God, and their worship becomes individual, and not that which should be directed to the Divinity. They seem to think that it is a species of idol atry, that God must be displeased, that He is robbed of a part of the glory due Him, that it is making of Mary a divine being, an object of worship, and thus we become guilty of a violation of the commandments of God. They seem to feel grieved at this lack of wisdom, this lack of understanding, and think Catholics should be pitied for their ignorance. The truth is, Protestants know nothing of the deep, loving gratitude that every Catholic feels for the Mother of Jesus, and

as they kneel in supplication before the Throne of Grace, they can see no higher form of homage, no stronger evidence of filial affection, no more devout form of worship, than to pray in the presence of an image, or a picture, of the Sainted Virgin. Are Protestants so blind as to imagine that Catholics cannot distinguish the relationship that exists between the picture of Mary, or the picture of Jesus, and the originals? Can they believe that Catholics pray to these images and not to the God who is behind them?

When individuals say it is mockery, or an act of unholy piety, to venerate Mary, to kiss the lips of her portrait, or to bless her, they are totally ignorant of the thoughts and motives of those who love to worship God, and to testify by their acts their unbounded gratitude to Him. While Protestants may believe that these acts of affection are but regular requirements prescribed by rule, they have no evidence except that which their own coldness and their own teachings furnishes. Because they have no desire to venerate the Mother of Jesus, they can neither see nor feel any affection in the acts of others. As the Atheist says that there is no God, so did the Reformers—and all Protestantism sprang from the Reformation—declare that to venerate Mary is to worship at the displeasure of God. As they were taught this, so have they practiced this cold and inhuman conduct. It is not natural to be cold and formal while in the presence of purity and loveliness. No being can deny the beauties of nature and art. We were created to love all things beautiful and we cannot deny it. We may fail to see the grandeur of divine beauties unless taught how to appreciate them. We may not

understand that the mind is the camera of our existence, the origin of inspiration, the power of passion, the inclination for evil, or the source of good. But so it is. By it we rise or fall, by it we have faith or distrust, by it we love or hate, and as we receive the instructions of others so do we transmit them to those we love and cherish. Teach your boy that the Blessed Virgin Mary was only a woman, and he will grow to manhood devoid of affection for her; but teach him that she was a Sainted Mother, remind him of this great connection between God and man, and whenever he stands before her image, or her picture, he will renew his affection, his homage, and his veneration.

We visit an art gallery and gaze with delight and admiration on the beautiful works of art. We praise their loveliness, their beauties of conception, their perfection, and wonder how the brush, or chisel, can transform the barren canvas, or the cold marble, into the vision of a seeming reality. In praising these beautiful pictures, do you dishonor the artist who wrought them? Does not all the praise which you bestow belong to the one who fashioned these beauties? If the artist should overhear your exclamations of joy, would he frown with displeasure? But utter a remark of contempt, of unjust criticism, or of ignorant disapproval, and a blaze of indignation bursts from his eyes. While he may not retort with words, yet he scorns your presence and spurns you as he would an adder. It is no longer a pleasure for him to display to you his treasures. You trampled upon the tender feelings of his affection, and you may never regain his confidence.

Again, you examine some intricate and perfect mechanism, you declare it is a wonderful invention, a blessing to mankind, and the work of a master mind. Do you dishonor the inventor by these words of praise? Are your exclamations of appreciation distressful to him? Is he not grateful for your approval and your interest in him? But belittle the grandeur of his achievements, and what have you done? Tell him you distrust his wisdom when you can see its perfect work, and he will distrust your reason, your power of understanding, and to him you are as nothing—a mere speck of infidelity and ignorance, a being dead to the world of progress. And is he not right? You saw his work. It was perfect. Millions clapped their hands in their appreciation of his victory. You, alone, stand there doubting, and yet you see its work, its marvelous power, and its perfect construction.

Again, you visit a man who is proud of his mother, who loves her, who sees only perfection in her every act, who labors for her, and would protect her in all the storms of life. You say to the man, what a lovely mother you have; she seems so pure, so angelic, so devoted. Would not a blush of happiness suffuse his cheek? Would he not clasp your hand in joy and affection? But instead you say, I would like to visit with you, but your mother is distasteful to me; will you have her leave the room? Can you imagine the result? As he loves his mother, so will he hate you; and in the passion of an aroused nature he will say, Depart from me; you have disgraced my presence by blaspheming against my mother, I will not harbor your presence, and may curses follow your footsteps.

What is your verdict? You all exclaim that the visitor was a poor, ignorant, debased being, and not worthy a place in Christian society. He had lost his manhood by insulting the son in his own home. This is exactly the condition of Protestants in their relations with the Virgin Mary. While they may not ask that she shall be cast aside, yet she is ignored as being specially favored of God. She gave birth to Jesus, but not as a special dispensation of Divine Power. To them there is no stronger connection than the relation of birth. The divinity of Christ had not made sacred the vessel of His conception. His Incarnation had cast no luster over His Sainted Mother. It was Christ and Christ alone, whom they honor, venerate, and worship. Mark the contrast. With Catholics Mary is the beautiful work of art, the perfect mechanism, and the idolized mother. In praising this perfect work of God, and in kneeling in reverence before her, you but receive the blessings of Him who sees it and blesses you for it, and the more you honor her the greater pleasure you find in the sight of God. Mary is his handiwork, his model of perfection, and the means by which Jesus came into the world. To praise and love His work is to praise and honor Him. You cannot call her too beautiful, too perfect, or too worthy. You cannot honor her too often, nor can you displease God in any of your acts of veneration. She is Jesus' Mother, and to kneel to her, to invoke her intercession, is but to please Christ in your homage and filial affection. He sees the act of love and gratitude and feels that it is to Him you render praise.

The love of the devout Catholic is so great for Mary that

not a temple or chapel, how rude soever it may be, but is adorned with a painting or a statue of the Madonna. There is no house that is not embellished with an image of Mary, and no Catholic child is a stranger to her familiar face.

"The priest and the layman, the scholar and the illiterate, the prince and the peasant, the mother and the maid, acknowledge her benign sway."

"And if Christianity is so fruitful in comparison with paganism, in conjugal fidelity, in female purity, and in respect paid to womanhood, these blessings are in no small measure due to the force of Mary's all-pervading influence and example. Ever since the Son of God chose a woman to be His mother, man looks up to woman with a homage akin to veneration."

The chief reason given why Protestants are so lukewarm in their praises of the mother of Jesus, is that they were never educated to revere her. But why were they not so educated? Why were they not taught to see her as she was and as she is? Why were they not taught to study her character, the purity of her life, her relationship to God, and the beautiful example she set for us to imitate? These reasons are easily answered, and although Protestants may seek to deny the charge, yet it is true and must be accepted as the only solution of this seeming cold and almost cruel neglect which is charged against them by the Catholics. It is because the practice of veneration is Catholic. The sacrifice of the Mass, and these acts of piety, date from the beginning of Christianity. They have ever honored and venerated the Virgin Mary. For fifteen hundred years the whole Christian world bowed before

the Mother of Jesus. As the Catholic cherishes the crucifix as the emblem of martyred faith, so too, does he cherish the remembrance of Mary as the origin of the Incarnation of our Savior. The one represents life and birth, the other faith and death. These two sacred periods of existence receive the strongest veneration known to the Catholic faith. The picture of the Sainted Mother fills the heart with love and affection, while the cross is that deeper feeling which stirs the soul in its adoration of God. Deny these cherished representatives of life and death, and you destroy the beauties of the Catholic worship of God. Deny the cross of crucifixion, and you deny Jesus Christ, who surrendered His life for the salvation of man. Deny the Virgin Mary, and you deny his existence as the Son of God.

Again I say to my Protestant friends, the practice is Catholic, and you have inherited the antagonistic doctrine of the Reformation. Is it not true that you do not teach your children that the Mother of Jesus was pure, holy, and without sin? Why have you never taught this? Is it not because it is Catholic? Because it is a part of the Catholic faith? Because in the great struggle of Reformation you sought a separate and distinct doctrine of Christianity? Is it not true that it has ever been the aim of Protestantism to go as far from the Catholic practice as possible? You recognize Christ because you could not be Christians if you did not. You believe Him to be the Son of God, the great source of salvation, and the Infinite Man. You believe the Bible is a book of inspirations, that it is the Divine Truth, and the Word of God. As you believe these things, then why do you ignore the study of the

character of Mary? You write volumes on the life of Christ, but scarcely mention the name of His Mother, and yet this Blessed Being was almost constantly with him from the cradle to the crucifixion. She consoled him during the agonizing moments on Calvary, and she ran to his sepulcher on the morn of his resurrection. Why then have you cast her aside as only a woman and a mother? Is it nothing to be the earthly mother of such a being as Jesus? Is she not entitled to all the veneration that it is possible for your soul to give? Can you honor her without honoring Him? Can you love Him less by clasping her to your heart? No, these things are impossible. Catholics love the Sainted Mother because she was the chosen instrument of God to bless the world through the birth of Jesus. Now, is it not your duty to honor and love her? She has earned your affections, and were you to kneel before her shrine at morn, noon, and even, you could never praise God more sweetly, more fervently, nor more purely. If God blessed her, and through His divine power she became the instrument of salvation by the birth of Jesus, we need have no hesitation in pressing our lips to her brow, in loving her devotion to God, in revering her purity of character, and in praising God for this knowledge of His divine power.

It is not necessary for me to quote any particular passage of Scripture to prove the divine right to love and venerate the Virgin Mary. I will only ask you to read for yourself. You need not search diligently, for if you will but read you will find constantly recurring evidence of this miracle of God. You will find that, besides being a woman and a mother, she

was holy and pure, that she was sanctified for the purpose of the Incarnation of our Lord, and as such, she must have been, and is to-day, the most sainted soul in all the treasures of heaven. How, then, can you say, "I love my Redeemer," and not in the same breath bless the mother who bore him? As Christ came into the world to teach men how to live, how to worship, and how to die, so, too, was Mary the great exemplar of Christian virtues, and in her sainted life she ever stands as a perfect model for the followers of all mankind.

The Catholic Church ever holds up for the contemplation of her children the beautiful portrait of the Virgin Mary. They are taught to study it, that they may thereby the better admire the original, and by admiring they may love, and loving, they may imitate, and thus become more dear to God by being made "conformable to the image of His Son," of whom Mary is the most perfect mirror.

CHAPTER XXXII.

SISTERS OF CHARITY.

MY friends, did you ever stop to consider the mission of the Sisters of Charity? Did you ever stop to investigate the marvelous organization of this institution, its almost universal presence among the poor and afflicted, the consecration of womanhood to the relief of distress, and her wonderful devotion to the true principles of human kindness? If you have never seriously thought of who and what they are, I most earnestly ask you to follow me for a few moments, until we have uncovered some of these deeds of charity, some of the modest achievements of this band of silent and yet devoted followers of Christian love, of gracious deeds of relief, and of their zealous piety and devotion.

Sisters of Charity. Do you know them? You do, and yet you do not. You know them from the history of what the world has been pleased to describe unto you. You have read of their devotion to the relief of human suffering and of human poverty. You read the almost constantly recurring report of some good Sister Samaritan who appears on the scene of necessity, and as a matter of fact, performs the work of the emergency, and then disappears with the same silent unobservation as was manifested in her coming. This history is so familiar to you that not even curiosity prompts you to wonder who gave this relief and what is the real motive that prompts its execution. This is about all that you know. You

have seen and heard, and yet you did not realize what a sweet messenger of love had ministered to the wants of distress.

She came and she went, having left the beautiful impress of her charity and her devotion. The afflicted felt the pure touch of her fidelity to Christian virtue, but the world was ignorant of this noblest of all noble deeds—the gift of relief without money and without price. In her coming there was no announcement of one who had earned the public acclamations of merit and renown. There had been no recognition of brilliant achievements, no approval of the mental victory in the attainment of science, no kingly honor because of fame and ambition, and no crown of glory to be given by a proud and grateful populace. In her coming there was no earthly reward but the glad heart of the afflicted, and no ambition to satisfy except the ambition to do God's will in the relief of a poor, distressed humanity. She came as a duty, to lift the burdens of despair, to soothe the last moments of the dying, to care for the orphans, to make a home for the homeless, to encourage, to inspire, to hope, to love, to point out the paths of virtue, and to save from perdition the soul of a mortal being.

The ambition of the world is to produce some great institution of amazement, and not the simplicity of meekness. If it is charity, it must be on such a scale as to excite the approbation and applause of a people. But to bear the cup of relief with the silent step of an unheralded mission, is to the world a lost fragrance, an ignored and unknown virtue, and a blessedness of character that is not appreciated only by those who feel the tender devotion of this Christ-like manifestation of a true Angel of Mercy. Not only are they not appreciated

by the giddy fashion of inconsistency, but because there is no pomp nor glory in these ministrations of good, because they have surrendered the ties that bound them to home, to fortune, and to worldly pleasure, and because they have dedicated their lives to the service of affliction. For these reasons of voluntary action of worthiness, and because the world was not consulted as to when, how, and why, they must therefore point the finger of scorn, ridicule the motive of the one who gives this sacrifice, and actually defame the spirit of noble womanhood in their acts of Christian charity.

For shame, brothers, to harbor for even one moment the suspicion of one thought of unholy devotion. In your thoughtless observances you unconsciously fall into the pit of ignorance. Whenever you drop a word of disbelief, of reproach to fidelity, of purity of character, of honest motives, you are defaming the worthiest inspirations of good that have ever animated the heart of woman. Because no one rises up to defend them from your sneer, from the loose jest of your sarcasm, do not think they are beneath the nobleness of your own mother, your own sister, your own wife, or your own daughter. Remember that the hand that is stretched out in the cause of human kindness is a woman's who, in the nobleness of a true heart, gives her life for the benefit of others. In all the realms of duty, is there a consecration so grand and beautiful in its purity of conception as this? Can you paint a picture so full of the grandeur of devotion as is this?

You are selfish. You see the world in all the brilliant display of fashion and beauty. You believe that the sole sphere of woman is to be the butterfly of vanity, or the slave to cir-

cumstances. In your health and happiness you turn aside from the wants of the needy, the afflicted, and those who are sorely distressed. To you there is but one field of labor, and that wherein you can best earn the pleasures of existence and avoid the harrowing scenes of misery and want. You have no care for the millions of God's creatures who are daily suffering from disease, from poverty, and from the evils of a misspent life. You say that, as it is the result of their own sin, they have earned their misery; that it is but the just deserts of the disobedience of law. You have no patience, no humanity, no feelings of pity, and no sorrow for these penalties of disobedience. You have lived your life in the strict observance of a moral, and as the world says, an honorable manhood, and because of your morality, you spurn from your doorsteps those who have fallen.

If this was all, if you had denied only those who were seeking the gifts of your charity, you might stand higher in the scales of human justice, but the sin of injustice is worse, a thousandfold worse, when you curl your lip in scorn as you notice that the good Samaritan did not turn from the stranger and pass on the other side, who was not so absorbed in the mad scramble of life that he could not administer to the afflicted, who did not upbraid him for his sins and, like yourself, spurn him from the wayside. You see this good Samaritan, this Sister of Charity, alleviate his misfortunes and press to his parched lips the draught of kindness. You see her do this and more. You see her seek to restore his manhood, to teach him repentance, and yet you toss your head in scorn, you attribute some unholy unworthiness to these faithful crea-

tures who, to do the work of Christ, whom you profess to worship, come in the same lowly garb of meekness as did the Saviour of Bethlehem.

Now, my friends, let me ask you, why have you done this? Why do you attribute any other motive than that which you see in these noble acts of Christian charity? Have you ever seen an act, or heard a word spoken, that would betray even the suspicion of a cause for your ingratitude? Have you ever heard from any reliable authority or by any authority whatever, that these Samaritans are not the purest in character, the sweetest in benevolence, the most womanly, and the most Christian of all women in existence? Have you any reason whatever, except that derived from idle slander, for not weighing out to them the full measure of their worth? Have you formed any reasonable excuse for not honoring them for the chosen field of their usefulness? Can you believe in your heart that such creatures can harbor even the shadow of shame, of remorse, or of infidelity to their womanhood?

But you do not base your judgment upon the real acts of existence. You hear the preposterous slanders coming from the polluted sources of such notorious impostors as Maria Monks and then say, see what a woman says against woman. Such characters are not worthy even the silent contempt of an honest man or woman, and I ask you to consider the history of these polluted creatures who rise up to defame the hands who seek to restore womanhood even in its debased shame.

Had there been no sin, no depravity, no missteps in life, no unfortunate poor, there would have been no call for the mission of charity. They are not there for the pleasures of

earth, or the pleasures of existence, except as their benevolence gives to them the love of consecrated duty to bring relief, and the love of being the instrument of God to raise man from the depravity of misery and want. Theirs is a conscientious duty to dedicate their powers of existence to the sweet and sublime efforts of relieving distress, of comforting the desolate, and whispering the words of peace and consolation.

Mark the contrast. You encourage vice and poverty by not placing your hand against the stream of social crime that feeds it. They expose their lives in battling with that which you cross to the other side to avoid. They take from their basket of poverty the last crust to feed the destitute, while you spurn from your door the unfortunate poor, just as did the rich man deny the crumbs of his table to Lazarus. They will seek to raise the fallen, although he may be the most despised wretch in existence, but you fear to soil your clothes in a contact with vice and misery. They will enter the dens of infamy, and as they stop to stanch the flow of blood from an unfortunate victim, a hush falls upon those present, vice for a moment is forgotten, the presence of purity is a strength greater than sin, and as this Sister becomes a ministering angel, there will be no depth of infamy that will mock at her efforts, or will whisper her name in any connection except as it blesses and reverences the being that is before them. The idle tongue of jest is silenced, the thought of mother and sister comes back to them in all the force of a sweet recollection. That woman, that Sister is safe in that den of infamy, and were you, sir, to enter and cast one word of reproach, a syllable of slander,

or an unchristian sentiment of baseness, those men, who have drank the cup of disgrace, of immorality, and of crime, will rise up in the defense of her whom you seek to dishonor.

Why, may I ask, does this unappreciative world not praise these deeds of noble doing? Why are these silent Sisters of Mercy, these true Samaritans, these devoted followers of Christ, cast in the background of forgetfulness? I will tell you why. It is from prejudice and not from any foundation of cause. You do not feel the inspiration of this mission; you do not conceive the holy duty that should inspire all men in the elevation of truth and honor; you do not understand the true sentiments of Christianity. These things are beyond your realization of duty and justice, and as you are floundering in the slough of ignorance, you ascribe a motive that is not pure and holy. You have never studied this sacrifice; you cannot understand how it is possible to consecrate the pure life of woman to the relief of humanity. You may see how man may spring to the service of his country, how he may imperil his life to rescue the fire-caught victim or the shipwrecked mariners, but you do not consider that this same spirit may actuate woman, and by it she may ignore the pleasures of life, and seek at all times to aid in the relief of poor, distressed humanity. It requires no more courage or sacrifice for you to obey the order to charge, than it does for her to bind up the wounds of the bleeding soldier, to soothe the delirium of fever, or to nurse back to life the shattered form of chivalry. While the world is ever ready to cheer you on, to welcome you, to ring the praises of heroism from shore to shore and from continent to continent, yet they are silent to the just dues of her

who follows in the footsteps of war, of bloodshed, and of disease.

But what is this prejudice, this lack of appreciation due these noble Sisters? Is it not because they are Catholic? Have you not been taught in your infancy, in your boyhood, in your manhood, that there is and ought to be a prejudice? Have you not been shown what exists in imagination and not in reality? Were you not taught from the Reform opposition of the sixteenth century, or from the rebellion of Henry VIII? Were you not raised in a condition of semi-unbelief; that there is a secret undercurrent in the Catholic Church that is not Christian; that the motives of relief are not a sincere desire to be what it represents, that, after all, there may be a fountain of iniquity we know not of?

You seek to deny that it is because it is Catholic, but there is, and there can be, no other reason. Your prejudice has made it so. You have inherited it from your ancestors. You may not be to blame for what was born in your constitution, but you are to blame for not being consistent, for not investigating, for not looking upon the other side. You see the noblest virtue of womanhood dedicated to the mission of charity, then why not love her for this devotion? You do not obtain this statement from hearsay; you see it in every walk of life, and in every form of poverty and misery. You worship Jesus because of His glorious promises of salvation. You see Him going about curing the sick and afflicted, the maimed and the blind. You see Him teaching humility, admonishing the wicked to go and sin no more, to do unto others as you would that others should do unto you. You see the poverty of life,

His desire to raise up those who have fallen, His willingness and desire to assist the needy, to relieve the lowest depths of misery, and to teach Christianity to all men. You worship God for His manifestation of love, but when woman seeks to emulate our Saviour you ascribe to her a motive, the nature of which, and its utterance, ought to be beneath the dignity of a man, or a rational human being.

Read the twenty-fifth chapter of Matthew and you need no further evidence of the great responsibility and duty that is imposed upon all of us.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Here we have the divine promise of God, that as we "have done it unto one of the least of these my brethren, ye have done it unto Me." Likewise we find in the same chapter that if we deny those who are an hungered, or thirsty, or a stranger,

or naked, or sick, or in prison, then we deny Christ, and he says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Before proceeding further in this discussion, let us examine this Society, which the world knows so much of and yet fails to appreciate.

The origin of the Daughters of Charity, or as afterwards called, Sister of Charity, dates back to 1630, when Vincent de Paul, who, seeing the necessity of a perfect organization for the dispensation of charity, instituted this Society, which has grown and spread its branches into every city of earth.

But some of you may ask, who was Vincent de Paul? Read the record of his works, the history of his life, and you will find in him one of the noblest Christians that the world has ever produced. His record of good works places him as one of the most benevolent, the most earnest in the relief of mankind from the enthrallment of sin and poverty, the purest in character, the most devoted to truth, piety, and manhood, the most remarkable in learning, in organization of forces, and in the spreading of the true gospel of Christianity. Of all the men that have blessed the world for being in it, none can show a record of greater worth, of purer principles of conception, or of grander attainments for good, than Vincent de Paul. His was a life of the most devoted consecration, of the loftiest deeds of benevolence, of the grandest Christian devotion, and the sweetest love for the ministrations of kindness, of filial affection to all mankind, and to the practical demonstrations of true Charity.

This great man was induced to undertake the organization

of charity by a simple incident which occurred in 1627. As he was ascending the pulpit to preach, a lady approached him and asked that he should remember to his congregation the poverty of a very worthy family who was living a league distant. The thought of poverty, in the midst of plenty, touched his heart with sympathy and in his plea for relief he so wrought upon his congregation that many journeyed through the intense heat of the day to render aid to the distressed family. Vincent was much surprised at this spontaneous willingness to confer benefits, but at the same time he saw that charity without a shepherd could not be dispensed with economy and satisfaction, therefore he brought into an organization a band of willing workers who, under the name of Daughters of Charity, laid the foundation of this wonderful society that has for more than a century encircled the earth.

Vincent entrusted the supervision of this organization to Mlle. Le Gras, a devout and enthusiastic lady. This work, which was so humble in its origin but great in its consequences, was eagerly sought after because of its beautiful Christian force in the world of charity. While Vincent wished to avoid the praises of a grateful and appreciative people, yet his modesty, his silent ministrations of good, only made him more lovable and more to be admired.

But we will not discuss the wonderful development of the Sisters of Charity, as it took root in all Europe, in Asia, in Africa, in America, in the Islands of the Pacific, and wherever Christianity was being taught by the brave missionaries of the Church. On the field of battle, where the presence of woman had never before appeared, there stood this noble order ready

to receive the last message of the dying and to relieve the unfortunate fallen. In hospitals, in fever-stricken localities, where there was cholera, the plague, or wherever disease, war, or affliction was raging, there were sent these Angels of Mercy.

Volumes have been written, and volumes more may be published, explaining the sacrifice of life, the privations, the willing desire to obey the call of duty, the tender ministrations of love, or the complete surrender of self to the wants of others, and yet there has not, nor can there be expressed the full measure of that debt which the world owes this unappreciated order of Charity.

So extensive had become the work of these Sisters that it was decided best to place the organization in the United States under a home government, consequently in 1800 there was established at Emmetsburg, Maryland, a motherhouse, which was to govern all the other houses in the United States, but to look to Paris, the central head, for its general instruction.

Thus established, has the mission of these Sisters become more and more widespread as the wants of distress have demanded greater assistance. In all the prominent cities on this continent do we find the evidences of their labor and their devotion, by the magnificent erection of schools, hospitals, asylums, homes, and other institutions to aid the relief of poverty and affliction.

In order to show to our readers what these organizations are doing, I visited the Sisters of Charity in Milwaukee, Wis., and there obtained a list of benevolent institutions which are located in that city, and which is but a counterpart of what exists in every city of equal population. While these works

are not all instituted by the Sisters of Charity, yet they are the societies of women with the same objects in view and the same holy purpose to serve, the true objects of Christianity.

I will briefly enumerate these societies and their objects and attendance:

SCHOOL FOR YOUNG GIRLS.

Number in attendance, 369.

10 Sisters of Charity for instruction.

SCHOOL FOR BOYS.

Number in attendance, 371.

11 Sisters for instruction.

ST. MARY'S HOSPITAL.

Average number of patients, 80.

Cared for during the year, 658.

Number of Sisters of Charity, 10.

Training school for nurses with 14 pupils.

ST. ROSE'S FEMALE ORPHAN ASYLUM.

Number of orphans, 130.

Number of Sisters, 9.

ST. VINCENT'S INFANT ASYLUM.

Number of infants, 271.

Number of Sisters, 8.

OUR LADY OF ANGELS ACADEMY.

Number of young ladies, 86.

Number of Sisters, 9.

SACRED HEART SANITARIUM.

A water-cure Hospital.

Annual number of patients, 600.

ST. JOSEPH'S HOSPITAL.

Average number of patients, 55.

Number during the year, 455.

Number of Franciscan Sisters, 20.

ST. ÆMELIANUS' MALE ORPHAN ASYLUM AND BOYS' HOME.

Number of orphans, 157.

Number in Boys' Home, 37.

Number of Sisters of St. Francis of Assisium, 16.

GIRLS' HOME.

Number not obtained.

This Home is under the care of the Sisters of Mercy.

LITTLE SISTERS OF THE POOR.

Number of inmates, 170.

INDUSTRIAL SCHOOL OF OUR LADY OF CHARITY OF THE GOOD SHEPHERD.

Industrial School, 78.

Reservation Class, 45.

Reformatory, 85.

ST. MARY'S CONVENT.

11 Sisters of the Society of the Divine Saviour.

These Sisters attend to the sick in their own homes.

What can you say of this noble array of these institutions of benevolence? Who can read of the wonderful deeds of individual sacrifice and then say there is no depth of purity of purpose in all this wide expanse of charity? And yet this is but a grain of sand in the monument of doing that stands to the credit of these Sisters of a true Christianity. Not alone are their hospitals, asylums, homes, and institutions of relief found

in Milwaukee, but they are scattered through all the nations of earth. Wherever we find the worship of God there we find the influence of some good Sister Samaritan, who is seeking to alleviate distress, to advance the welfare of mankind, and to build up the religion of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Now, my friends, we have attempted to show you something of this most interesting of all important institutions. You have learned that it was conceived in the simplest of all beginnings, that from the one act of charity in 1627 the whole world was made to feel this wonderful influence, and while it is impossible for me to give an adequate history of the millions of blessings which have been bestowed by these devoted Sisters, yet I can thank God for the inspiration that prompted Vincent de Paul to organize woman's sympathy, woman's sacrifice, and woman's filial devotion to the poverty-stricken poor, to the unfortunate victims of disease, of suffering, and of the grand spectacle of elevating mankind from sin and the depths of infamy. Can you form in your mind a sweeter picture, a more blessed representation of human love, than these silent, lowly, and never-ceasing scenes of charity? And yet there are those, who pretend to be Christian, who will raise that double-headed monster, slander, and allow it to strike its fangs deep into the quivering flesh of innocence, and then gloat over its brutal acts of villainy. If there is a hell to torment the souls of those accursed defamers, if it could burn with an unending torture, such punishment would not be too severe as a just sentence for this unholy blasphemy against these devoted Sisters.

If this simple chapter will be the means of allaying some of this intemperate and inconsistent prejudice, and above all, if it will still that monstrous tongue of scandal, of mockery, of falsehood, of vulgar insinuations of indecency, and of lowest cunning, then I shall feel that I have not written in vain.

Once I was just as ignorant of the blessings of these ministrations of love and affection as are you. Once I did not appreciate their holy calling, but I am proud to say that there is one sin I shall never be called upon to answer for, and that is the sin of disrespect, of unmanly speech, of infamous conduct, of vile utterances of jest and ridicule, or the insinuation of a debased shame. And now, if I can be the means of creating study and reflection, then will the veil of prejudice be raised and the nobleness of character will shine forth in all its brilliant splendor, and these gracious deeds, which God has been pleased to bestow upon mankind, will rise up and bless the hand that guides them, and will become an honor in the unfolding of Christian virtues.

Before closing this short testimony of what we see and know, I wish to uncover one more jewel in this wreath of everlasting flowers, and this is the jewel of poverty. The rich, the poor, the lowly, and the great, are all placed upon the same plane of human kindness. The poorest beggar will receive the same tender treatment as the count of honor. There are no distinctions in station or society, no decree against unworthiness, and no respecter of persons. If it is an enemy in affliction, they will soothe the brow of distress, bind up the wounds of misfortune, and watch the ebbing life of disease.

It is charity in its fullest and deepest meaning. There is no

pretense except that of the strictest observance of duty. They seek to honor Jesus in their mission of love, and as they scatter the deeds of loyalty they become the true Samaritans of old, the Angels of Mercy, and the true Sisters of Charity.

In this chapter I have mentioned the Sisters of Charity as a special society, and have given them prominence over all others, not because they are more worthy than other orders of Sisters, but to follow one branch with a particular name, giving its origin and mission. To the Protestant world the Sisters of Chaiity mean all who have consecrated their lives to the service of God and the relief of humanity.

Were we to select an order with the greatest number of commendable virtues, it is probably safe to say that the "Little Sisters of the Poor" rank in patient humility and unrequited love and honor with any, or all of the others. These Sisters do not have even the pleasure of seeing the infant develop into childhood, or the sick and the maimed restored to health and manhood, but theirs is to watch and guard the old and feeble outcasts of society. A class of people without home or friends, a class who have lived beyond the usefulness in life, who are childish in spirit, uncongenial in manners, and who are helpless, irritable, uncouth, disagreeable; in fact, just that class that no one in the wide world would harbor or comfort. These Little Sisters accept this as their duty, and if God's blessing is to descend because of one act of human charity more than another, it should be the prayer of all Christian people that this blessing should fall upon these lowly creatures who soothe and comfort the last hours of the aged men and women who are homeless, poverty-stricken, and alone and friendless.

When the war with Spain was declared, President McKinley asked for one hundred Sisters of Charity to go to the camps, the battlefields, and the hospitals, to nurse the sick and the wounded. Did they respond? Not only did one hundred offer their services, but three hundred Good Samaritans answered the call, and were you, dear reader, to follow them through the blighting scenes of disease, you would find them worthy the greatest homage that it is possible for us to bestow upon human beings.

At San Juan a Sister died while at her post of duty. At her funeral every respect was bestowed upon her that was possible. Her coffin was decked with the stars and stripes, and floral offerings from ten thousand saddened hearts. Soldiers who were camping miles away marched in to bow their heads at the grave of this departed Sister. They had learned to love her for her bountiful gifts of affection, of tenderness, and devotion.

Thus we find that the world is full of this same generous disposition to alleviate distress, to sacrifice their own lives in the rescue of others, and at all times to be the ministering Angels of Mercy to those who are in poverty, in affliction, in the feebleness of age, and in the true spirit of Him who said: "As ye have done it unto the least of these my brethren, ye have done it unto Me."

CHAPTER XXXIII.

THE JESUITS.

THE world in general knows nothing, absolutely nothing, of the Society, or Company of Jesus. They hear the name Jesuit, they understand that it is Catholic, they are suspicious of some Masonic mystery, a secret organization of religious power, a menace to future liberty, and a something that ought not to be. This is about as far as the world goes in its knowledge of the origin, the purpose, the faith, the life, and the mission of this Order.

The world has never studied the inner nature and motives of the Jesuit. It has never cared to fathom the depths of piety, the self-sacrifice, the devotion, the truth of character, the uncomplaining poverty, and the resistance of hatred against those who slander and vilify. This same world cares nothing for the noble acts of benevolence and of forbearance, nor does it care for the religious zeal and the exemplification of Christian virtues. But whisper a suspicion of evil, and it rises in alarm, and as the blaze of the incendiary is fanned into a mighty conflagration, so do the words of slander become a tempest of power which engulfs the good and strands the bark of virtue.

Good deeds are known only when the world delights to honor, while evil report spreads as a contagion, a plague of devastation, and the seeds of unbelief.

Few people who are not directly interested in the mission

of the Jesuits read and remember their virtues, but the ear catches the first sound of distrust and the tongue of calumny carries this morsel of news, and as it is handed down from neighbor to neighbor, and from gossip to gossip, it at last becomes the tumbleweed of inconsistency, which flies with the wind of slander, scattering the seeds of prejudice, intoleration, and persecution.

No organization, society, order, or institution was ever so villified and misunderstood as the Company of Jesus. Many people believe that the Jesuits are a sworn body of Catholic priests who have been and are seeking to undermine society, law, and government. Not one Protestant in one thousand has ever read of its pious founder, or of his wonderful teachings of love and forbearance. They haven't even the remotest idea of how or when this Order was founded. The name Jesuit is a bugbear of plotting, of hidden disloyalty, and of terror, to those poor, ignorant beings who never investigate for themselves, but accept the assertions of others, and the wilder the assertions, and the more inconsistent they are represented, the more they believe.

"We shall not fight with the sword, but with the word; we shall preach to men and instruct children; we shall make Christians by preaching and teaching.

"We shall accept money from no one for praying, celebrating, preaching, or teaching, and we shall be reproached for this, for we shall have other enemies than the enemies of the Church.

"Despite the absence of any stipend, our poverty shall erect immense dwellings and shall scatter large alms.

"This will be astonishing, and we shall be accused for it. We shall march on, with lowered heads, regardless of insults, and those who outrage us we shall love as ourselves for the love of God.

"My friends and my children, it is hard to do this, and it is especially hard to believe in it. The law commanding us to turn the other cheek is unnatural and so repugnant to the heart of man that when man sees it obeyed, he will insist upon seeing nothing but hypocrisy in the impossible sacrifice, or cowardice in the heroism that he cannot understand.

"No man will admit that without God's help it needs a thousand times more valor to drink the bitterness of insult than it is to strike down the man who insults you.

"Amongst men we shall be considered swindlers for our miracle of poverty; hypocrites, for our miracle of charity; cowards, for our miracle of humility.

"Glory to God!

"Even our death will not disarm ridicule or insult; it shall be said of us as was said of our Divine Master, Jesus, that 'we have played our parts to the end, and that our last sigh is our last falsehood.' Glory, glory to God alone!"

Who uttered these words? It was Ignatius de Loyola, the founder of the Company of Jesus, who on August 15, 1534, at the crypt of Notre Dame, Paris, called together six selected and loyal followers, and in his plea for humanity and the spread of the gospel of Christ, he uttered these ever-to-be-remembered words.

Now, dear reader, mark the contrast between these words of Loyola and the words of Gioberti, who, because he was

rebuked by the Jesuits for eulogizing them to an extreme, turned in his madness and in the spirit of revenge wrote "Modern Jesuits," where he declares: "The Jesuits are souls without pity, souls of iron; they are impenetrable to sentiments the most sacred, to affections the most noble; they are ever ready for fraud, imposture, and calumny; they are men without heart, apostles of hell, ministers of perdition; in fine, they form the most terrible and fatal enemy of humanity and Christianity which modern times have known.—They teach a ribald morality which has only the semblance of being Christian, and they inculcate things of which an honest Gentile would be ashamed; their idea of justice is contradictory to public law, and can have the sanction of none but assassins."

Which of these utterances is remembered and quoted in the writings of the Protestant world? It is needless to answer. We all know that the evil of man is prone to keep alive the slanders and calumnies of others. By the prejudice of those who are raised in ignorance will there be a remembrance of every charge made against the victims of misrepresentation.

It mattered not how Gioberti came to utter those words of villification. They were publicly declared, and no passion, malice, hatred, or any of the vile attributes of man would be considered in the great scales of human justice. Slander will outweigh the blackest character that ever uttered it. The vilest criminal in existence may traduce and villify the hand that seeks to lift him up, and the world will scatter the slander and applaud the villain for it.

The Jesuit is that victim, and the words of Gioberti have ever been proclaimed by Protestants as the proof of iniquity,

of hypocrisy, of impurity, of perjury, of hatred, of falsity, and of murder. This writer has ever been held as competent authority for the right to charge all forms of evil to them.

But before we proceed further, let us return to the beginning of this Society, view the character of the founder, the spirit of the times, and the great work to accomplish.

Ignatius de Loyola was born in Spain in 1491, and on arriving at manhood became a brilliant captain in the army, and won the approbation of his superiors for his unconquerable valor. In outward appearance he was haughty, stern, and uncompromising in his demands for justice, but when the light of God fell upon him, as it did like a thunderbolt from a clear sky, his heart was turned from the fever of war to that of the deepest tenderness, love, and adoration. His eyes, as they shone through the beauties of his soul, showed the strong determination of his mind, the grandeur of thoughts and purposes, and the purity of a consecrated life.

This brilliant captain was wounded at the bloody siege of Pampeluna. His power to lead in the strife of battle was gone forever. His body was maimed, and though the spirit of chivalry raged with unceasing passion, yet Ignatius could never again fight with the sword of mortal combat. His wild spirit bounded against the caged bars of his infirmities. He was raised a soldier, and his life had been one fierce conflict, and now to be bound down with the cruel pains of affliction was a blow that was hard to bear. To soothe his pillow of distress, he would ask his attendants to read to him the glowing accounts of the achievements of knighthood, the brilliancy of victory, and the triumphs of his cause. In his imagination he

could hear the din of war, the trumpet call for action, and the thundering charge.

Among the knightly romances which were brought to his bedside was a narration of the suffering of the Christian Martyrs, and the story of their wonderful faith, their endurance against mortal pain, their devotion to God, and their willingness to lay down their lives for the cause of Christ. These recitals awoke in him a new thought of existence, a new powei of love and affection for the word of God, and when the history of the greatest of all martyrs was again read to him, when he saw Christ persecuted, reviled, denied, and crucified, he felt that a new revelation had entered his soul. No longer did the spirit of chivalry seek to break the bars of affliction, but with a new light of destiny before him, a new conversion, and a new purpose, he tore from his heart the honor of warfare, the knighthood of chivalry, and the love of comfort. He read again the Passion of our Lord according to the Apostle St. John, and as he thought of this wonderful sacrifice, he prayed to God for mental strength, for the divine light of truth, and for the inspiration of thought and action. In spirit he clasped the Mother of Jesus to his heart, and there dedicated his soul to the service of faith, his mind to the promotion of the Church, and his body to the chastity of the crucified Saviour, saying: "I shall be a knight of the real love and a soldier of the only glory."

The six followers, like the apostles of old, who met Loyola on the morn of the 15th of August, 1534, were Peter Lefèvre, Francis Xavier, James Laynez, Anthony Salmeron. Nicholas Alonzo de Babadilla, and Simon Rodriguez d'Azevedo.

For fourteen years Loyola had studied the inspirations which now bound together these seven earnest, pious, Christian men. He had carefully outlined every phase of its character. He had planned its future power and influence, and in its organization there could be none admitted who would not consecrate his life to the work of teaching the gospel of salvation. There was a great work to do. The Church was being assailed by its powerful enemies, and no decisive effort was being made to stay the tide of revolt. The old orders of Templars, Hospitallers, and Teutonic Knights, had outgrown their usefulness. While they sought to plant the standard of Christ, yet their power was not so much the wisdom of thought as it was the execution of force. These orders could not fill the necessity of the new conditions which now faced Loyola.

It is true, there were other religious organizations, but they, too, were not competent to occupy the field of want. The old established orders of Benedictines, Dominicans, and Franciscans, were also unable to meet the rising duties. While for centuries they had been employed in teaching others, not in the public school rooms, but in their home abodes, their chapels, and their monasteries, yet their mission in life was one of study, of consecration of self, to withdraw from the world as far as possible, to seek spiritual perfection in a retired life of contemplation and prayer, to induce the most devout and fervent Christians to forsake the life of worldly pleasure and profit, and to devote the mind and soul to the great preparation for eternal life.

In the formation of the Company of Jesus there was a broader foundation for the advancement of humanity. It

sought to withdraw religious men from retirement and to go into all the countries of earth and teach the gospel of repentance. It was to be the vanguard of Christianity, the pilot of information, the watch tower of Zion, and the instrument of labor wherein idolatry held men from the worship of God.

This Company came into existence just as the Reformation had set its foot upon the continent of Europe. Loyola saw the magnitude of the revolt and sought to stay the tide of Protestantism that was sweeping Germany, Switzerland, France, Sweden, and the Netherlands. He saw that even Spain was being threatened with disunion. He saw that the Catholic Church was being defied in England by the arrogant and tyrannical power of Henry VIII. He felt that his beloved Church was everywhere being made the scapegoat of every crime, of every form of villainy, and of every form of intoleration. His soul burned with indignation, and he sought to plan assistance by which, not only would his religion be preserved at home, but at the same time be preached to the outside world of ignorance.

In the organization of the Society of Jesus the greatest number that could be enrolled was sixty, but the demand for services was so great that within a few months the Sovereign Pontiff was obliged to undo this limitation and give to the Company the full power of its mission.

History informs us that "the first ten Jesuits were, all of them, eloquent orators, unequaled professors, accomplished theologians, remarkable writers, zealous apostles of charity and doughty defenders of truth." In James Laynez we find a man of such powerful mind that wherever he went he was received

with a wonderful confidence. His first mission was to go to Venice, "where the struggle that he opened against heresy so aroused the popular enthusiasm that crowds slept at the doors of the churches so as not to miss his preaching." It is but proper to mention that the ambition of Laynez was not to climb the ladder of fame, but to preach the gospel of Christ. So interested did he become in the work laid out for him to do that he refused to accept the Cardinal's hat, believing that he could render greater service to his Church and to the Company of Jesus by continuing in his mission labors.

The same can be said of Francis Xavier. He was one of the most brilliant lights in all the history of the Catholic Church. So great was his power of conversion that he was sent to India, where his march was one continuous victory for the advancement of Christian faith. His first efforts in his new field of labor were to convert the Portuguese and Spanish traders to an honest and conscientious purpose. The oppression practiced by the Portuguese merchants in India was carried to a hideous excess, and so avaricious and corrupt had become these traders that to the native's mind the name of Christian was joined to greedy, cruel, dissolute, vicious, and even criminal traffickers. To correct this evil and to prove to the natives that Christianity was not a corruption, these unprincipled merchants must be converted, an attempt which was considered far more difficult than to conquer all barbarous India for the faith.

But Xavier accomplished his purpose. His earnest pleading aroused them from their vicious dissolution, and they became a powerful influence in spreading the gospel of Christ.

He said: "In the name of God, do you wish me to ask those people, who have no other fault than their blindness, to become like you, who are full of iniquity?" With this conversion Xavier felt that the hardest work of his mission was ended. "His heart swam in torrents of joy and the song of his gladness broke from his lips; he underwent cold, heat, hunger, disease; his naked feet were torn by the thorns and briers on his way, but he complained of nothing, or rather he enjoyed everything; he kept on his tireless way invulnerable; on earth he walked as if already in heaven."

"In the meantime his whole mission grew with marvelous rapidity. At the end of two years the crop of auxiliaries that he had planted was almost ripe. At Goa, which was his headquarters, he founded a seminary; his first priests are now ready; to-day he can attempt what seemed impossible yesterday, and now he penetrates still further and further, for he is no longer alone. In the Trevancor, in a few weeks, he baptised ten thousand with his own hand."

It is not necessary to follow this wonderful apostle in his missions. Whole cities and countries fall prostrate at his feet. The world was astonished at his brilliant successes. India now belongs to him. It is now nine years since he left Europe, and he had not rested a day, but his ardent zeal is just as strong and his desire to extend his teachings is more earnest than when he first started on his journey. He now visits Japan and redoubles his efforts. In two years of suffering, which cost him his life, Xavier is master of these islands. He returns to Goa, where he finds that India numbers half a million of Christians. "Glory to God! this is a fine harvest; let us sow other fields."

He turns his eyes towards that great unknown—China. He will not stop, but will enter upon this gigantic campaign. He has conquered India and Japan, and now he must scale the barbarous walls of China; but alas! his strength is wasted, and before he reaches the end of his voyage he dies a martyr to his untiring zeal in the spread of Christianity.

I ask you to read again the slanderous words of Gioberti and then say that such men as Francis Xavier are guilty of treason, infidelity, or crime. What I have said of Xavier is true of the hundreds of missionaries who have braved the wilds of every country on earth, and all because of their love for Christ and the spreading of his gospel of salvation. In our own country do we find their line of progress. We can trace their footsteps through Canada, up the great chain of lakes, down the Mississippi River, through the wilds of Wisconsin, Minnesota, Michigan, and the entire Northwest. We find them in Louisiana, Missouri, and can follow them through Colorado, New Mexico, Oregon, and California. No State in the Union can say that the Jesuits have not been the vanguard of exploration and the apostles of peace and good will. To them, more than to any other people, do we owe a debt of gratitude for their unceasing labors in seeking to conciliate the Indians in their anger, for being the instrument for exploration, for establishing trading for others, for paving the way for settlements, for opening schools, building churches, and advancing national progress.

"When a Jesuit engages in trade, the Order puts him under interdict, cashiers him, expels him, and ruins itself to pay a debt it has not contracted."

"The Jesuits do not trade. They give, but do not sell. They have neither warehouses nor fleets. They let people act and talk."

So great is their modesty that in their own books you will find no record or testimony which will in any way exalt their zeal, their courage, or their self-sacrificing charity. Rarely do they deny the most dangerous accusations, and because of this meekness are they libeled and defamed.

Few Protestants have ever written a word of commendation, although we find in Robertson's "History of America," Vol. X, p. 27, the following:

"It is a remarkable thing that those authors who have the most severely blamed the licentious manners of the regular Spanish monks, all agree in honoring the conduct of the Jesuits. Governed by a more perfect discipline than prevailed among other orders, or restrained by the need of preserving the Society's honor, so dear to each of its members, the Jesuits, whether in Mexico or Peru, have ever maintained an irreproachable regularity of manners."

If we read Voltaire we will find that this brilliant infidel would not slander even the Jesuits. He says: "My brothers, I have not spared the Jesuits, but I should raise up posterity in their favor were I to accuse them of a crime from which Europe and Damiens have exonerated them. I should be only a vile echo of the Jansenists." This was written when the charge of a crime was made against them and no proof was produced. The King of France had been assailed, but by whom no one knew. The cry rang forth, The Jesuits! The

Jesuits are the guilty parties! and even to this day the charge of attempted assassination rests against them.

Again Voltaire says, in discussing the sincerity of their acts and their fidelity to manhood: "The Jesuits had the merit of making their disciples love literature and virtue."

But Protestants will say, if the Jesuits were innocent and God-fearing men, if they sought only to advance Christianity, why were they expelled from Spain, Portugal, the kingdom of Naples, the duchy of Parma, the empire of Austria, and from France? Carefully follow the history of these expulsions, and you will find that in these Catholic states there arose a jealousy because of their earnest and persistent labors. They were largely instrumental in staying the tide of Reformation, and as such had produced enmity among the people of their own Church. John Calvin said: "There is the obstacle, remove it." Catholic conspirators followed these words of this most inconsistent of all reformers. The Jesuits were in the way for a sordid and greedy ambition. But be it said to the credit of an after decision of the governments of these countries, the Jesuits were recalled, which stands as an evidence of their innocence and their benefit to the Church and to mankind.

To note something of their extraordinary efforts in battling against Martin Luther, John Calvin, the Huguenots, and the entire Reformation, we will quote from the eminent historian, Macaulay: "Protestantism was checked in its victorious march and driven back with a giddy rapidity from the foot of the Alps to the shores of the Baltic. Before the Order had a century of existence, it had filled the whole world with monuments of its martyrs and of its great struggles for the faith."

Who can express a greater eulogy to the wonderful achievements of this Order than is expressed by Macaulay! Read it again, and you will then hardly comprehend the vastness of the work accomplished. In less than a century "it had filled the whole world with monuments of its martyrs and of its great struggles for the faith."

CHAPTER XXXIV.

CONFESSION.

FEW people, who are not imbued with Catholic faith, fully understand the principles involved in the practice of confession. In many instances it has been grossly misrepresented, and because of this I have ventured to discuss this subject for the benefit of my Protestant friends. I do not expect to present any new features not fully understood and practiced by the Church, nor do I expect to stand as competent authority, but I do hope to be able to explain, in simple language, what I have found by investigation, and thus induce others to investigate as I have done.

I believe it is the duty of every earnest Christian to study the differences that divide Christendom, to go to the fountain-head and ascertain the facts as they really exist, and not depend upon what he hears or reads for a justification of his misbelief. I do not mean that you shall not seek information from others, but I mean that in your search for knowledge you will apply to those who are competent, those you know are capable to explain, and will do so with an earnest desire to impart to you the desired information.

In studying this subject, I find that the Sacrament of Penance in the Catholic Church consists of the following parts:

1st—Confession.

2d—Contrition.

3d—Restitution and Satisfaction.

4th—The Priest's Absolution.

Confession is the secret enumeration of sins to the priest, and may refer to whatever act is unjust to fellow men, or whatever act or omission is displeasing to God.

Contrition is a sincere sorrow for sin and an earnest desire to cast it aside and avoid its future influence.

Restitution is to restore, as far as it is possible, whatever has been taken from others. If it is property, it requires a restoration of the property, or its equivalent. If it is the defamation of character, or any injustice, then it is the reparation of the wrong, so far as lies in one's power. It is the endeavor to right all wrongs that have been committed.

The Priest's Absolution is the forgiveness which the penitent seeks, and is given in the name of the Father, and of the Son, and of the Holy Ghost, through power received from Christ.

From these principles we may deduce the following:

1. A person, in confession, must be truly penitent.

2. No person can expect any good results from confession, unless from the earnestness of the heart he seeks to amend his faults.

3. The mere enumeration of sins is not satisfactory in God's sight.

4. A priest can grant absolution from sin only when the penitent has a sincere sorrow.

5. To repeat the acts of sin and not feel sorry for offending God, is not true confession. It is not contrition, and carries with it no benefits.

6. As human nature is not, nor cannot be, free from sin, then constant resolves must be made to avoid it, or, as

Catholics express it, one confession only acts upon the sins already committed. It gives no assurance that the penitent will not sin the next week, day, or hour.

7. As sin enters into the daily life of humanity, so, too, must confession and contrition be the constantly recurring means for absolution.

8. Priests confess their sins to other priests.

Even the Pope does the same. The present Pope confesses his sins every week.

9. The Sacrament of Penance is an institution founded by Christ and delegated to His Apostles and their successors. It was given as a command that confession is a positive necessity.

10. The power of absolution is delegated by Christ to His Apostles in St. Matthew xvi, 18, 19; also in St. John xx, 21-23.

"Thou art Peter and on this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven."

"Peace be to you. As the Father hath sent Me, I also send you. * * * * Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained."

11. The Catholic Church recognizes and practices the following institutions founded by Christ for the salvation of mankind, which are known as the seven Sacraments: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

It is not my purpose, at this time, to discuss in detail these seven Sacraments, but to confine this chapter more particularly to Penance, under which Confession is instituted, but it may be proper to state here that Protestants recognize only two of these Sacraments—Baptism, and Eucharist, or Holy Communion. They deny any special grace in the others, and even in the practice of Holy Communion it is only in commemoration of that great event, and not the actual participation of the body and blood of Christ.

With Catholics these sacraments are all sacred institutions and cherished by them as indispensable in their life and death. Even matrimony, which by the outside world is regarded only as a legal tie binding together husband and wife, is a sacred sacrament, and cannot be dissolved. Probably no greater example of the constancy of the Church in sustaining these sacraments without deviation is found and demonstrated than in the history of Henry VIII., when this powerful monarch asked that his marriage with Catherine of Aragon be annulled and he be allowed to marry again. The request was not granted, although there was a technical point by which it could have been accomplished, as Henry had married his brother's widow, which was against the rules of the Church. To do this he had obtained a special dispensation from the Pope and the marriage vows were consummated. As history informs us, this monarch contended that no dispensation had been given and thus attempted to establish an illegal union which could be cast aside as improper and against the rules of the Church.

When we consider that the Reformation was threatening

the very existence of the Roman Church; when Henry VIII. was on the verge of a great church rebellion; when the Pope had no security for any earthly power; when even his own body might be sacrificed on the altar of faith; when all was gloom and despair, is it not a powerful argument in favor of the constancy of the Church to stand unmoved, to deviate not one iota from this sacred Sacrament of Matrimony? Just for a moment consider the situation and then ask yourself these questions: Why was this? Why this constancy, when church ruin seemed to be an impending fact? Why could the Pope not recall the dispensation which he had previously granted? Is matrimony a sacred Sacrament of God, or may it be cast aside by the will of man? Here was an opportunity to hold this powerful English monarch, who had won the title of "Defender of the Faith" by his defense of the Church from the attacks of Martin Luther and other Reformers. Germany, Holland, Sweden, Switzerland, France, Italy, and even Spain were rising against the Church of Rome. The Pope was being assailed from every side. The doctrine of John Calvin was dividing the people of France and Switzerland. Martin Luther was turning Germany and the Netherlands into a fierce and open rebellion. In fact, almost all of Continental Europe appeared to be against the Pope and his Church. The rising tide of Reformation, like a prairie fire, was consuming by war's terrible forces the power of the Church and erecting on the ruined fields of Catholicity a new church and a new creed. So fierce was this conflict that it seemed as though the Catholic Church was doomed to destruction, that its faith was lost, and that the fifteeen hundred years of constancy would fall, never to rise again.

Of all the nations of Europe none stood so firmly entrenched in Catholic Faith as did England and its master, Henry VIII. To save these to the Church might be the turning-point in this great religious struggle. To lose them might mean a complete overthrow of the Pope and the Church of Rome. Thus do we find the conditions as they existed when Henry VIII. requested the Pope to declare his marriage to Catharine of Aragon illegal. The price offered for this evasion of the Holy Sacrament of Matrimony was the continued support of this monarch. Refusal meant a bitter and undying hatred against the Pope and a complete separation of the English people from the Catholic Church. Did the Pope hesitate? Not in the least. The Creed of the Church was not in the market to buy. The King of England, with all his minions, could not turn aside that which had ever been held as a holy union. The Pope had granted a dispensation to please this monarch, but the marriage had been solemnized and no entreaty, no threat, could break the edict of the Church when it once declares that what God has joined together let no man put asunder.

If we follow this controversy we will find that not only did the Pope deny the demands of Henry VIII., but the moment the king grossly violated the rules of the Church he was excommunicated and no regard placed upon his power and influence. You all know the history of this denunciation and excommunication. The Catholic Church was declared the enemy of the king, a new church was established, and England became a Protestant nation.

This history may be a deviation from the subject under

discussion, but it is given as an illustration of the constancy of the Church to uphold its faith above even the suspicion of wrong, and that, too, when danger of the greatest magnitude threatened it. Henry VIII. was the most powerful ally of the Pope in all Europe, and yet, even under an apparent wrong in the first marriage of this monarch, there could be no reconsideration of this dispensation. The marriage had been consummated, the Sacrament of Matrimony had been received and no power on earth could recall it. The Pope might go down in death in defending this holy rite, but to unloose that which God had bound was not only a sin, but impossible.

But the Church considers all Sacraments as divine institutions, Penance included. Therefore confession becomes a sacred tenet in the faith of every true Catholic. Without it there can be, ordinarily, no absolution. The one depends upon the other. Before the heart is prepared to receive the Sacrament of Penance there must be a confession of sins, a contrition for all wrong, a desire to shun the paths of evil, and the earnest will to do penance; then, and not until then, can the soul receive the grace of God and be blessed by it.

But let us return to a more direct discussion of this subject. The Protestant religion takes the ground that confession is only to God, that there is no intercession, no power but his own to reach the ear of Jesus, and yet in a series of revival meetings the ministers beseech their people to confess their sins, to ask for the prayers of the faithful, and in their earnestness they ask every Christian to intercede for some particular person, and to ask God to open his heart to the light of repentance. In these meetings the oft-repeated exhortation

is, that sinners must open their mouths to confession; that there can be no other means for salvation; that Christ has declared that we must come confessing our sins; that there is joy in heaven over one sinner that repenteth, and that no sinner can enter heaven until he has been forgiven. Here we have a recognition of the Catholic belief in confession and intercession. The minister says confess openly to the world, lay open your heart that all men may see, pray for forgiveness, and we will intercede with our prayers before the Throne of Grace. The Catholic priest says: Confess to me privately every sin, make restitution for every wrong you have done, become truly contrite, seek to avoid the paths of evil, go and sin no more.

And now are you going to say that the minister can intercede before the Throne of Grace and not the priest? The fact is, you do believe in confession and in intercession, but not as is done by others. You desire to become a servant of God, but wish to close the door to others. It is not my province to say that you are right or wrong, but mine to say that you must not appropriate to yourself a power of intercession which you deny to others who have consecrated their lives to the same work to which you are devoted. You often say a priest is wrong, that his teachings are errors, and that he can have no standing before God. But Catholic priests, although they cannot approve of any teaching which is opposed to the doctrine of the Church, do not say that you "can have no standing before God." They say it is not their mission to condemn any man. A priest once said to me: "Mr. Craig, I dare not say that such men will never be saved. I am not the judge. These

things we leave to God. We are finite and not infinite. Judge not, lest ye be judged."

Protestants say that no man, minister nor priest, has the power to grant absolution from sin. Infidels might say this, but why should those who believe in the divinity of Christ and his mission on earth arbitrarily denounce the belief that the servants of God have the power of intercession? One of two things we must admit: either there is a salvation and a future life, or the great principles of Christianity are a myth, a fraud upon humanity and a beautifully planned superstition. Are you prepared to admit that this vast universe has no Creator; that Christ was only a magnified story of impossibilities; that the history of Christianity and all its martyrdom was only the result of fanaticism; that God never communicated with man directly or indirectly? If this is your mind, then I do not expect you to believe that man is anything more than an outgrowth of progression, a natural production of evolution, a being originating from some unexplained system of generation, but endowed with reason, elevated by intelligence above his brute brothers, with no soul, and no resurrection.

Deny creation and you must deny the immortality of the soul. Deny Christ and you must deny the servants who preach His doctrine of salvation. Admit that there is a Creator, that there is a Christ, that there is a Christian religion, that there is a communion between God and man, and you must continue your belief that if God is not personally before your vision he must certainly appear through other sources, otherwise there would be no communion.

If your soul is immortal, then there is a relationship between

the finite and the infinite, and some means must be provided by which there is a communion, an intercession, a mediation, or a mediator, to hold and sustain this relationship. But skeptics say if God is such a wonderful being, what need has He to employ agents to transact his business, when in His all-powerful magnificence He can simply will a command to obedience. God, in His goodness and all-wise providence, created man after his own image. He placed him, master of all things that grow or live, upon the earth. He endowed him with reason, with intelligence, with a soul, and with immortality. In all the developments of his finite body and mind He created him only a little below the angels. He gave him the power to choose between the right and the wrong, and in His infinite love He provided the means of being redeemed from disobedience.

I wish to say to my readers that this chapter is not written upon the supposition that skeptics may be right, but that Christianity is a real institution by which the soul of man may commune with God. It is based upon what has been, what is, and what must be. If our Creator has left us with the responsibility of working out our own existence, we have a right to consider that it is a great honor conferred upon us.

We are human beings, capable of expressing passion, of committing sin, of contrition, of sorrow, of love and forgiveness, and not machines to unfold only what had been joined together. Can you conceive of a higher honor that could have been conferred upon man than the honor of being his own master? And at the same time, can you conceive of greater pleasure to the God of Love, than that man will

bow his knee in reverence, whisper the words of repentance, ask for a remission of sins, and in the filial affection of his heart seek to overcome evil and walk in the paths of uprightness and obedience? The parent sorrows when the child is wrapped in wrong, but oh, how the heart beats with joyous emotions when the child sees his error, confesses the wrong and begs of the parent to kiss away the tears of repentance. Like the shepherd who has lost one sheep, he is more overjoyed at finding the one that has strayed than over the presence of the ninety and nine. While it is a grievous sin to deliberately disobey the commands of God, yet when the heart is filled with a real sorrow of commission, when the mouth utters the words of confession, and the soul yearns for the blessing of forgiveness, then has the penitent filled the measure of requirement and the sins are all absolved.

We often hear Protestants pronounce against the practice of Catholic Confession and Absolution, and declare that this sacrament was instituted hundreds of years after the establishment of the Church, and in no way becomes a necessary requirement in the life of the Christian. Some even place the adoption of Confession to the thirteenth century, but upon what authority no one can tell. The statement being made, others rise up and declare it a modern invention and not a holy requirement instituted by Christ.

Human nature is such that we are liable to accept the statements of others without investigation and without due consideration. We hear an individual repeat some story. If it is in the line of our own wishes, we jump to the conclusion that it is true and immediately there commences a desire to spread

the matter as an assured fact, and thus establish a belief that is without foundation and possibly devoid of even the elements of truth. Thus we find that many charges made against the Catholic Church have for its origin the wild imagination of some disciple of Ananias, but having been made, they spread because the desires of others wish to have them so.

That Confession was not adopted by the Church in the thirteenth century can be proven by the history of other creeds. You may debar the evidence given by the unbroken record of the Catholic Church, and still we have the evidence of the Greek division, which was once a part of the Roman Church, but in the ninth century, under Photius, it became estranged, severed its connections with the Roman Pontiff, and from that date it has been separated from the original Catholic Church. In this separation they have tenaciously clung to the doctrine of private confession. Again, go back to the fourth and fifth centuries and we find that the Arians and Nestorians seceded from the Christian Church, but took with them, and still retain as one of their most sacred and cherished forms of faith, that of the private confession of sins to those who are given authority to receive them. These are living evidences that cannot be doubted. The Greek Church records the practice as of Apostolic origin. The Nestorians and other heretics of Persia, Abyssinia, and the west coast of India, have ever retained this faith as sacred and an essential practice in their lives. Therefore, if you deny Catholic records, are you prepared to deny the established faith of other creeds, who hold and practice the same institution? It is needless to reply. The evidence is beyond question. The Sacrament of Penance has

its origin in Christ. Christ commanded his disciples to hear Confession, and if the penitent was deserving of absolution, to speak the words of forgiveness, and from that day to this Confession and Absolution have been a constant requirement of the Church. The power of absolution is clearly implied in the words of Christ: "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained." The Apostles and their successors are to judge whether the sinner is worthy of forgiveness or not, for the power to forgive sins presupposes such judgment. But they cannot, under ordinary circumstances, judge without knowing the state of the conscience of him whose sins they are either to forgive or to retain. Therefore confession is implied as a necessary means to that end, for which the power of the keys is given to the Church. That confession became an adopted practice at some period after the establishment of Christianity is an absurd impossibility, as all nations who had been disciples of the Church of Christ retained, in their revolt, this feature of religious requirement, except as we come to establish new creeds and isms by the revolution of the Reformation, and then, even Martin Luther declared: "Auricular Confession, as now in vogue, is useful, nay, necessary; nor would I have it abolished, since it is the remedy of afflicted consciences."

Private Confession is also the creed of a portion of the Protestant Episcopal Church of England, and by many devout Episcopalians has become as essential to their religious worship as it is for the Catholics. It may be proper to mention here that the Church of England is divided and may be denom-

inated as the High and Low Episcopal Church—the High Church practicing auricular confession and absolution. This is proven to be a part of their creed by the catechism prepared, by the Rev. C. S. Greuber, a clergyman of the Church of England, and used by hundreds of Episcopal Fathers in their church work.

The following is a correct copy of the catechism referred to:

Question. What do you mean by absolution?

Answer. The pardon or forgiveness of sins.

Q. By what special ordinance of Christ are sins committed after Baptism to be pardoned?

A. By the Sacrament of Absolution.

Q. Who is the minister of absolution?

A. A Priest.

Q. Do you mean that a Priest can really absolve?

A. Yes.

Q. In what place of the Holy Scripture is it recorded that Christ gave this power to the priesthood?

A. In John xx, 23; see also Matt. xviii, 18.

Q. What does the prayer-book (or Book of Common Prayer) say?

A. In the Office for the Ordaining of Priests, the Bishop is directed to say, "Receive the Holy Ghost for the office and work of a Priest in the Church of God. Whose sins thou dost forgive, they are forgiven." In the Office for the Visitation of the Sick it is said, "Our Lord Jesus Christ hath left in His Church power to absolve all sinners that truly repent and believe in Him." In the Order for Morning and Evening Prayer we say again, "Almighty God hath given power and

commandment to his ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins."

Q. For what purpose hath God given this power to Priests to pronounce absolution in His name?

A. *For the consolation of the penitent; the quieting of his conscience.*

Q. What must precede the absolution of the penitent?

A. *Confession* * * * * Before absolution privately given, confession must be made to a Priest privately.

Q. In what case does the Church of England order her ministers to move people to private, or, as it is called, Auricular Confession?

A. When they feel their conscience troubled with weighty matter.

Q. What is weighty matter?

A. Mortal sin is certainly weighty; sins of omission and commission of any kind that press upon the mind are so, too. Anything may be weighty that causes scruple or doubtfulness.

Q. At what times in particular does the Church so order?

A. In the time of sickness, *and before coming to Holy Communion.*

Q. Is there any other class of persons to whom confession is profitable?

A. Yes; to those *who desire to lead a saintly life. These, indeed, are the persons who most frequently resort to it.*

Q. Is there any other object in confession, besides the seeking absolution for past sin, and the quieting of the penitent's conscience?

A. Yes; the practice of confessing each single sin is a great check upon the commission of sin, and a preservative of purity of life.

I have now given you the evidence that the Catholic Church is not standing alone in the doctrine of Confession and Absolution, but that it is practiced by the Greek Church, by ancient Oriental sects, and by the Protestant Episcopal Church of England, and I might tell you from personal knowledge that in Chicago and St. Louis the Episcopal Church is to-day practicing these sacred rites, and what may be of special interest to us, is, that all these people who have and do believe in the Sacrament of Confession and Absolution were originally Catholic, there being in each case a church revolt that caused a separation from the parent tree. But as they were taught this doctrine of faith they have ever held it as sacred, and it has been handed down as a necessary form of worship. This alone is evidence that it has always been the practice of the Church and has its origin in Christ.

For the purpose of clearly expressing to my Protestant friends the belief of Catholic Absolution, or as usually expressed by those who bear prejudice against the power of priests to forgive sins, I will quote from Cardinal Gibbons and thus give the true relationship between confession and absolution:

"Again, some object to priestly absolution on the assumption that the exercise of such a function would be a usurpation of an incommunicable prerogative of God, who alone can forgive sins. This was precisely the language addressed by the Scribes to our Saviour. They exclaimed: 'He blasphemeth! who can forgive sins but God only?' My answer, therefore, will

be equally applicable to old and modern objectors. It is not blasphemy for a priest to claim the power of forgiving sins, since he acts as the delegate of the Most High. It would, indeed, be blasphemous if a priest pretended to absolve in his own name and by the virtue of his own authority. But when the priest absolves the penitent sinner he acts in the name and by the express authority of Jesus Christ; for he says: 'I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost.' Let it be understood, once for all, that the priest arrogates to himself no divine powers. He is but a feeble voice. It is the Holy Spirit that operates sanctity in the soul of the penitent."

A staunch Baptist, or Methodist, or Presbyterian, becomes horrified at the thought of Catholic Absolution. But allow me to ask you one question. You believe in the Sacrament of Baptism. Now, will you repeat the words you use as you confer this Sacrament? Do you not say: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost?" Is it conferring any greater power to absolve than it is to baptize? You claim the right as a minister of God to hear an open confession, to speak words of consolation to the penitent, to intercede with your prayers, to baptize in the name of the Lord, and to receive your candidate into a Holy Communion. Do you deny these rites to others? The Catholic Priest believes in baptism, in contrition, in confession, in absolution, and in a Holy Communion. After all, are you not nearer the Catholic faith than you suppose? If left to an unprejudiced jury, would they make any particular distinction between the powers you claim a right to exercise and those which are exercised by your

neighbor? If you baptize in the name of the Father and thus wipe away the sins that have been committed, are you not doing the work of absolution?

The cause of the great prejudice which Protestants have against absolution is because they do not understand its meaning. They have always understood that when Catholics go to confession they pay a certain scheduled price, either in money or some form of penance, just in accordance as are the sins committed, and the priest accepts the price as legal tender, forgives them their sins, and they start out with a clean score ready to commence over again. Now, the Protestant hears this, and without investigation turns away, believing that the priest is using his own power and at the same time is charging for his services. The non-Catholic does not realize, or understand, that absolution is performed the same as is baptism, in the name of the Father, and of the Son, and of the Holy Ghost. Nor does he comprehend that it is necessary for the penitent to feel the weight of sin, that he must make a confession satisfactory in God's sight, otherwise there can be no absolution. The priest may be deceived and pronounce the words of pardon, but there will be no pardon, no forgiveness, no perfect absolution, unless the individual has prepared himself to receive it. The hypocrite may impose upon the priest by a pretended penitence and contrition, but God knows his heart and has said: "Woe unto you, hypocrites and liars."

Nothing could be said that contained a greater falsehood than to say that absolution could be purchased. I find that such a practice could not be. It is absolutely prohibited to receive any form of compensation, and in many dioceses the priest is

forbidden, under a strong penalty, to receive money, even if it is for another purpose. It is true, they may receive donations when they perform the marriage ceremony, or even in baptism, but under no consideration whatever will this be allowed, or in the least degree tolerated in confession. The priest who would so far forget his religious precepts as to accept a donation, or even a present, would be severely rebuked, and if these violations were continued, he would be removed. The fact is this charge is utterly false. Paying for absolution is a thing unheard of in Catholic practice. Of course, we hear of it from the outside, as it is the chief stock in trade offered against the Catholic religion.

Catholics reason like this: "If a practice was instituted by which money could be received on these occasions, it might lead to some abuse and to give scandal, to say nothing of discouraging frequent reception of the Sacraments of Penance and the Eucharist, which the Church has much at heart; therefore no customs of the kind could be allowed." The fact is, there can be no charge made for conferring any of the Sacraments.

Many Protestants believe that it is a matter of personal pleasure to the priest to hear confession, to ask questions, to get into the secret life of their people and to hold this knowledge as a club to command obedience to their dictation. It might be a curiosity, a pleasure for you, if you had no responsibility to bear, and no pledge of secrecy you were bound to respect, to worm yourself into the knowledge of the private life of a particular individual, but just imagine yourself a priest, pledged by the strongest vows possible to seal your lips to every form of confidence that is reposed in you, to sit in the sacred

tribunal, sometimes from six to eight consecutive hours, and listen to the stories of sin and sorrow and misery, to speak words of consolation, to admonish the penitent to turn from his paths of sin, to exact pledges or reformation, to extend your blessing, and, as a servant of God, do all within your power to save a soul from ruin. Is this pleasure, except as you have fulfilled your duties to God and to man?

"No, hearing confessions is, on natural grounds, a burden to the priest, and often quite a grievous one. This of itself would suffice to show that it is not a human invention, for there could be no possible inducement to the priesthood to institute a practice so full of labor, and putting such a strain as this does on patience, except the conviction that it was required by the law of God."

As an illustration of the great fatigue and constant mental strain which is the result of these continued labors, I will cite you to the Jesuit missionaries, whose duties are to travel from one place to another, preach repentance, exhort the careless and indifferent to return to the Church, to receive confessions, and to grant absolution. I was informed by a friend of mine living at Beloit, Wis., that the average life of these Fathers did not exceed ten years after they entered this field of labor. I presume you doubt this statement, but if you will follow their constant service, you will see that it is not a personal pleasure, but one constant round of the most tiresome labor that a human being can engage in. These missionaries arise at a very early hour in the morning and immediately take up church service. They say Mass and entreat their hearers to come to repentance. In the afternoon and evening it is the same routine of appeal.

It is a constant labor from early morn until late at night. They never leave the confessional box as long as one soul desires to pour out its burden of grief, and when this tired body finally finds a few hours of repose it is not with an expectation of rest on the morrow, but a continuation of the same labor day after day, week after week, and year after year, until finally the flesh becomes too weak to any longer continue this physical struggle.

And now, my friend, I will add but one more feature in this discussion, and that is this: Is confession, outside of its religious bearing, a benefit to the morals of those who practice it? I will say most assuredly it is a benefit. Why? Because a guilty conscience must have some means of relief, and where else in all this wide world can the secrets of sin be told with the confidence of a perfect secrecy? The murderer may confess his crime to a priest and the law may offer millions for his apprehension, but this sacred confidence can never be violated, and no law can enforce its violation. Once priests suffered martyrdom for refusing to divulge the secrets of confession, but now the court says it is a sealed book and cannot be opened to the public gaze. Besides bringing relief to a guilty conscience, it inspires confidence, it creates new resolves, new determinations to resist temptation, and by the admonition of the priest these resolutions are strengthened, and instead of the penitent being alone to grapple with impending sin, there is the protecting arm of the confessor whose knowledge of the temptation is a guide to guard and direct.

Cardinal Gibbons says: "My experience is, that the confessional is the most powerful lever ever erected by a merciful God for raising men from the mire of sin. It has more weight

in withdrawing people from vice than even the pulpit. In public sermons, we scatter the seed of the Word of God; in the confessional, we reap the harvest. In sermons, to use a military phrase, the fire is at random, but in confession it is a dead shot. The words of the priest go home to the penitent. In a public discourse the priest addresses all in general, and his words of admonition may be applicable to very few of his hearers. But his words spoken in the confessional are directed exclusively to the penitent, whose heart is open to receive the Word of God. The confessor exhorts the penitent according to his spiritual wants. He cautions him against the frequentation of dangerous company, and other occasions of sin; or he recommends special practices of piety suited to the penitent's wants."

To close this chapter and not mention the consolation which Catholics feel in their religious faith would be random argument without giving the real fruits to be gathered from it. To do this I know of no expression of thought better calculated to demonstrate this fact than the expressed convictions given by one of Wisconsin's Circuit Judges. I will not give his name, but if these lines ever meet his eyes he will recall this form of conversation, although I cannot give his exact words: "I was in a hospital in Milwaukee and not expected to live. Only a hope was held out to me. I could not tell whether it was one hour or one week that remained for me to prepare for the Great Unknown. What could I say or do? My religious teachings gave me no positive assurance. I was in the dark and could only hope that my life would be acceptable in God's sight. During those trying scenes of doubt and fear what a consolation it would have been to me if I could feel that my life had

not been a failure. I saw the dying Catholic receive the services of his priest. I saw that his mind was at rest, his thoughts peaceful and sweet. I saw the confidence and the consolation, and I said to myself, great indeed is the power of a religion that can make the last hours of the dying penitent a satisfaction to himself and give a glad assurance for the hereafter. I will draw the comparison I felt and saw: I saw my loneliness, my doubt, my hope, my fear, and at the same time I saw the consoling influence of the Catholic religion, with the doubt dispelled, the hope turned to an assured reality, and the fear changed to a smiling consolation. What would I have given to exchange my unsatisfied condition for those assuring promises? We may talk about this and that meeting the wants of a dying man, but I can assure you from my own personal observation that there is nothing that gives the satisfaction, the consolation, and the sweet comfort as does the Catholic faith."

CHAPTER XXXV.

THE SACRIFICE OF THE MASS.

FOR the purpose of explaining to those who are not Catholics something of this doctrine of worship, I have prepared a short chapter on this most important profession of faith, and while I make no claim to being sufficiently versed in Catholic theology to thoroughly explain each feature which enters into it, yet it may be possible for me to so present this subject as to excite a desire to study the principles which are the foundation of this most sacred form of worship in the Catholic Church.

Probably the greatest of all differences that exists between Catholics and Protestants, is found in the interpretation of the real object and meaning of the Holy Eucharist. Other points of controversy arise, but none have such wide separation of belief as is found in the actual participation of the consecrated elements of the bread and wine at the Sacrifice of the Mass.

So great is the difference in the religious belief of the power and effect of this holy communion, that a union of these divisions of Christianity can never occur. With Catholics, Mass is the foundation of faith, the means by which Christ enters the soul of man, and is the most cherished and sacred form of worship. With Protestants there is no Mass, no recognition of it as an indispensable factor in the service of God, no belief in the doctrine of transubstantiation, no sacred reverence for this faith. To them, the bread and wine contains no spiritual

virtue, serving only as a remembrance of that last supper which Jesus partook with his disciples. Thus, on one side we find that there is no faith, no doctrine of belief, no divine miracle; while on the other side it is the foundation of immortal life, the inspiration of God upon the soul of those who receive into their hearts the real body and blood of Jesus.

To bring this subject before our readers in an intelligible manner, it is necessary to state the position of the Catholic Church in plain and concise language. Their doctrine is simple, and from the standpoint of the Scriptures becomes a rational and consistent principle of belief. Their basis is upon the actual words of Jesus, who, in giving his last instructions, or commands to his followers, declared that the bread and wine which he gave unto them was the flesh and blood of his own body. This is the meaning of the word "transubstantiation," the one word of all others by which Protestants fail to recognize an absolute change, and in refusing to recognize, they deny and condemn Catholics for sustaining what the Protestants are taught to believe is an impossible transaction of God.

In the belief of transubstantiation, we find that in the participation of the Holy Eucharist the bread has been so consecrated by the spirit of God as to contain the real presence of Christ, the actual transubstantiation of the real bread into the body of our Saviour, and the transubstantiation of the wine into His blood.

Protestants declare that such a change is not only unreasonable, but impossible. Catholics reply that nothing is impossible with God. That although the bread and wine are not

changed in appearance, yet, like the unseen chemical action of substances, the communion with God has filled the bread with the actual presence or body of Him who said: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is the bread that came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

Protestants say they cannot possibly conceive how these sayings can be literally true. The bread, they say, is bread and the wine is wine, and for Christ to mean that his flesh is meat indeed and his blood is drink indeed, is only a parable to represent that God must enter the heart before man can receive eternal life.

But why say there is no change because the eye, or taste, or senses have not detected the invisible presence of God? Your position is not tenable, even in the world of science. You do not see a change, therefore you doubt the existence of any. But, my friends, you may look in all the realms of nature, where there are constantly recurring evidences of change, and yet you do not perceive it. You do not understand how the forces of nature are gathered together and act in one harmonious whole. You see the effects of light and heat, but you cannot explain how they exist. The chemist puts a subtle

fluid into a glass of water, or wine, but there is no perceptible evidence of what he has done. You examine the liquid, it has retained its color, it has not lost its taste, and you declare that it is the same substance, the fermented juice of the grape, a beverage to give strength to the body, refreshment to the mind, and enliven the depressed moods of imagination. But is this true? Is it nourishment, or is it poison? What change has been performed by the introduction of that harmless-looking fluid? The eye, nor the taste, can detect the mystery, the apparent miracle, the invisible instrument that has changed life into death. It is no longer wine, it is poison. The invisible body of the chemist's art has changed the whole influence of that wine, and while there is no visible effect upon the substance, yet, when it is taken into the system it becomes the enemy of life.

The same is true of a thousand conditions of nature which, in this world of thought and science, you do not disbelieve. Your experience, your reason, your study, informs you of this change, and there exists no element of doubt. A glass of water may look to you as pure and undefiled, but your health-officer says it is loaded with germs of disease. Will you drink it and take the chances of becoming a victim because of your own rashness? No, you will cast it aside, or you will subject that water to heat and thus change the lurking poison to a life-giving principle.

Catholics believe that where the heart is prepared to receive the divine influence of God this transubstantiation gives to the recipient of the Eucharist the benefits of Holy Communion. It becomes the bread of the soul, the coming together of God and

man, the transformation of a barren heart to one filled with the divine presence of our Saviour. If you are a Christian, can you see anything that is irrational; that is not comprehensive, in these conditions? You believe that Christ enters the heart of man. You pray for his presence, you plead with your neighbor to open his mouth and confess his sins, to confess the inability of man to stand alone. You entreat him to renounce the sins of the world, to cast aside the insidious poison of disobedience, and drink the waters of eternal life. What less have Catholics done? They believe that a wicked and unconfessed heart cannot receive the blessings of the divine spirit of God. There must be a repentance, a desire to renounce the paths of evil, and an absolute faith that the consecrated bread and wine contain the presence of the real God, and when thus accepted the soul of man becomes the dwelling-place of this Divine Being who declared that "he who eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

That this declaration of Jesus was no parable, is sustained by His earnest exhortation to listen and to believe. Three times does he repeat the same declaration that my body is meat indeed, and my blood is drink indeed. And to make his statement more impressive, more emphatic, and more positive in its meaning, He says, "Verily, verily, I say unto you," which is the Jewish custom of solemnly testifying under oath. Thus we find that there can be no mistake in the purposes of Christ. He knew that the Jews were murmuring among themselves, saying, "this is an hard saying; who can hear it"? Christ knew that to eat his flesh in the form of flesh, and to drink his blood in the form of blood, would not only be shocking,

but it would be revolting in the extreme. He would first prepare the heart to receive the word of God, and then in the faith of His promises He would bless the bread, consecrate it with His presence, and as the heart was changed to receive the Divine Teacher, so was the bread changed so as to contain the real presence of God. Or to more forcibly explain this union of God and man, the real substance of the bread was changed into the real substance of the body and blood of Christ.

Protestants say that this whole ceremony is to be enacted only in a remembrance of that last supper. If it is only in remembrance, why partake of the bread and taste of the wine? Why perform an act of religious piety and expect no benefit? If you do not expect a benefit, then this formality is an insincere act of a most sacred and holy communion. You would be shocked to have others call it hypocrisy, a pretended reverence, or a mockery. No, I do not believe you have such unholy meaning. Your teaching is that it is in commemoration of that great event in the life of Christ, but the solemnity of the occasion means more. Your heart responds to an invisible inspiration, an unconscious recognition of something divine, of some unexplained union between God and man. The tongue may speak falsehood, but the heart in the true nature of its existence must rebel against it. It is only by a constant perversion of truth that the conscience becomes hardened and the spirit of God is rejected forever.

An infidel, reader, will not believe in the doctrine of divine presence, or of divine influence over the hearts of our fellow men. It matters not to him whether it is a belief in the abso-

lute presence of God in the participation of the Holy Eucharist, or any doctrine of worship whatever; but among Christians who believe in immortality, who believe in Christ, who worship Him, who pray to Him, who believe in His Holy Word, there should be no division of faith. Either Christ meant what He said or He did not. Can anyone say that one single expression of Jesus was said in jest, or not in earnest? Did He ever say one thing and mean another? In all His teachings have you ever found a contradiction? It is not necessary for me to reply. None but scoffers can deny these manifestations of God.

Now, if Christ always meant what He said, is there evidence for doubting His teachings in the sixth chapter of St. John? The position of Catholics is based upon the undenied and absolute instruction, or commands of Jesus, and now, if Protestants deny this doctrine of transubstantiation, this conversion of bread and wine into the body of Christ, it is but proper to ask them, what did He mean? Catholics are not prosecuting a claim. They take the Bible and leave others to prove a denial. They ask that Protestants shall prove that it was not the intention of Christ to form a holy union with man through the participation of the Holy Eucharist. Prove that it was meant only for a remembrance, an idle illustration, or a command intended for the apostles only.

Catholics ask you to consider the conditions under which Christ made this statement. It was on the eve of his crucifixion. He was soon to depart from this world. He was to give all that it was possible to give. He was to offer his body as a bloody sacrifice for the redemption of man. It was his

last earthly admonition to his apostles. His deep earnestness could not be mistaken. The conditions were too serious to speak even in parables. It must be a positive and not an uncertain truth. It was almost one of his last utterances, and such utterances, even in the history of criminals, are taken as statements of truth; therefore, it is impossible to believe in any other meaning.

Christ declared, as a last declaration, that this is my flesh and this is my blood. Can an assertion be stronger, more positive, or more truthful? Christ was to give His body to all who would take and eat. It was an offer of the greatest sacrifice which the world could ever see. Christ declared that: "I am the living bread which came down from Heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." This bread, this flesh, was offered as a means of salvation, and that he who should eat thereof should never die.

Thus did Christ offer to man his body under the appearance of bread and wine, with the assurance that if man puts forth his hand to accept the sacrifice, to receive it in faith, to believe in the Word of God, he shall never die. Or, in other words, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."

Catholics believe that a religion without a sacrifice is no religion at all. There must be a sacrifice, otherwise there can be no repentance. By repentance we place our hearts against evil, we vow before God that we will seek to do good, that we will avoid sin, and obey His commands. Sacrifice was the practice of the Jews from the earliest days of antiquity, and has

been handed down to us from the Christian era, and was the practice of all Christianity until the Reformation, and even to-day it is the practice of heathens, and may be seen even among the tribes of Indians.

Thus we find that sacrifice upon the altars of worship has always been an institution of faith until the great religious rebellion of the sixteenth century. With the Jews it was a sacrifice in a bloody manner, but since Christ offered himself a living sacrifice for the redemption of man, it has been a sacrifice in an unbloody manner.

To quote from Catholic authority, we find this sacrifice explained as follows:

"The Sacrifice of the Mass is the representation and renewal of that of the cross; the representation, because the separate consecration of the bread and wine reminds us forcibly of the real separation of our Lord's body and blood, which took place at His death; the renewal, because it is the same Victim, the same Host, the same High Priest, and consequently, the same sacrifice, which is offered on the altar, as was once offered upon the cross. The only difference is in the manner of offering. On the cross, Christ offered himself by himself; on the altar, he offers himself by the ministry of his priests; on the cross, he offered himself in a bloody manner; on the altar, he offers himself in an unbloody manner. Such is the sacrifice of the Christian religion; an august sacrifice which unites in itself all the advantages of which the different sacrifices of the Old Law were but the types and figures. It is a sacrifice of adoration, by which we acknowledge the sovereign dominion which God has over His creatures; a sacrifice of

thanksgiving, by which we thank Him for all his benefits; a sacrifice of impetration, by which we obtain new favors; and a sacrifice of propitiation, by which we appease His justice."

We now come to the great stumbling block of Protestant opposition. They do not deny what Jesus said, nor do they deny that there must be some invisible union between God and man, but they do deny that Catholic priests, either by their ordination, or by any authority whatever, are legalized to stand before the people and there offer these sacred institutions of worship. The Reformation taught this falsity, and as such it has been handed down from generation to generation. If it was not a false doctrine under the old Jewish law, it is not a false one now. If for fifteen hundred years it was an admitted truth, it must be a truth to-day. If Christ delegated to His ministry the consecrated power of faith, some form of ministry must still hold it, or it is lost forever. If it is lost, at what period of our religious existence did it depart from us? If it still exists, what ministry holds the consecration?

From this line of reasoning it no longer becomes a question of faith, but a question of who shall administer it. If Protestants believe that their ministers have received a divine calling to preach the gospel of Christ, why deny this calling to a Catholic priest? Is a priest who has vowed to consecrate his life to the service of the Church, who is bound to remain faithful to the sick and afflicted, who knows no fear of death, who crosses the threshold where lurk the most contagious diseases of earth and there administers to the dying, is such a man unworthy the exalted trust reposed in him?

Mark the contrast between the mission of these two min-

isters of the gospel. The one visits the sick, if the ailment is not contagious, and hopes that all is well. He can do nothing nor can he say anything except to pray to God that He will enter the heart of the sick man and at the last moment save his soul from perdition. The other visits the sick, his presence is a great relief. The dying Catholic looks to him for consolation. He confesses his sins, he asks God to blot out the remembrance of his unworthiness, he takes the last sacrament and in the beautiful trust of the blessed promises of his religious faith, he dies with contentment in his heart and a divine assurance in his soul that all is well.

But let us return to a further discussion of this holy sacrament. You understand that to change a barren heart to one filled with the divine presence of our Saviour there must be a preparation, a repentance, a desire to do right, and a belief in the power of God, without which the consecrated bread cannot be the bread of life. But woe unto him who performs these acts of piety unworthily.

The Holy Eucharist was not instituted for pleasure or amusement. Christ did not suffer crucifixion for any purpose but that of redemption. He did not offer His flesh and blood for ridicule and mockery, but declared that whosoever should eat and drink unworthily "shall be guilty of the body and blood of the Lord."

Read the I. Corinthians, XI Chapter, 23, 29: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine

himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Not only has Christ declared that the pure heart shall receive the blessings of divine presence, but he declares that to do this in mockery, in levity, in unworthiness, is to be guilty of His death, just as the Jews were guilty of His crucifixion.

But Protestants say this is all foolishness to believe that to partake of the Consecrated Hosts unworthily one "eateth and drinketh judgment to himself." Then why believe anything that Christ has said? If you believe in Him, why believe a part and not the whole? If you do not believe in Him at all, then we cannot expect you to believe His teachings. But if you are Christian, if you believe in God's Holy Word, have you any right to interpret any meaning except that which is conveyed in these positive words? Christ not only offered His flesh as a sacrifice for eternal life to those who believed, but He declares that he who eats it unworthily, "eateth and drinketh judgment to himself."

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